

# THE Catholic Educator

June 1960



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*CAVE's 9th Convention in Retrospect . . . 782*

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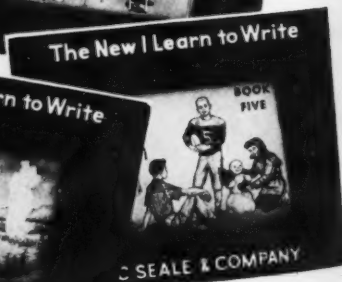
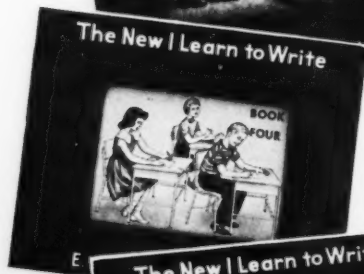
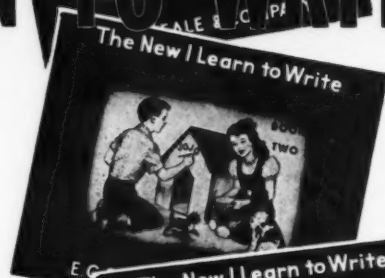
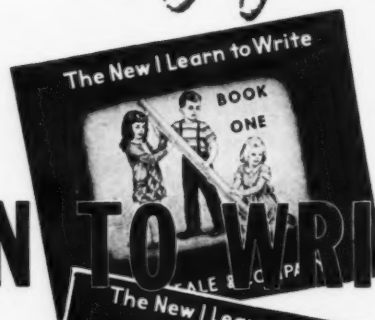
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National Catholic Education Association

JUNE 1960

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# THE Catholic Educator

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## ON OUR FRONT COVER

Exhibiting their art work are students of Regina Dominican High School, Wilmette, Illinois. Photo: Courtesy of Barry and Kay, Architects, Chicago, Illinois.

# CLIPS AND COMMENTS

By  
John F. Wagner

## NCEA RESOLUTIONS

In Chicago during Easter Week, The National Catholic Educational Association met and deliberated on the status and content of Catholic education. The formal results were contained in the list of resolutions passed at the final session and for the benefit of all, they are herein listed, without preamble, for the record. The NCEA . . .

. . . urged the extension to College students who become teachers in private and parochial schools of the provision for forgiveness of up to 50% of federal loans now enjoyed by students who become public school teachers.

. . . asked for "an adequate substitute for loans" in the act's provision that lends money to private and parochial schools to purchase certain teaching equipment and to finance minor remodeling. Grants are made to public schools for these purposes.

. . . urged that non-public schools be included in the grants to assist counseling and guidance programs and that non-public school teachers enjoy the stipends now given public school teachers who attend counseling and language institutes financed by the act.

. . . resolved, that the association express its concern regarding the plight of those who suffer because of national, racial, and religious discrimination, and encourage those efforts within the principles of charity and justice made by such persons to overcome the effects of such discrimination; that Catholic colleges and universities, as well as other levels of Catholic education take positive measures to communicate to those within and outside the Church their support of the position taken by the American hierarchy regarding racial discrimination and segregation.

. . . resolved, that schools continue their efforts to find increasingly effective ways of developing within their students a deep sense of social responsibility, and particularly of their responsibilities as Catholics within a pluralistic society.

. . . resolved, that this association recognize the outstanding progress which has been made in enriching and strengthening the education of clerics and religious and in the accreditation of seminaries and religious colleges, and be it further

resolved, that the association urge by those means which are proper to it the further growth of such educational developments.

. . . resolved, that we put forth continued efforts to secure more religious teachers by giving new emphasis to religious vocational guidance, through improved procedures

of attracting candidates to the priesthood and to religious life and be it further

resolved that every possible means be utilized to encourage our lay teachers now in the schools, and to attract new ones, through benefits such as tenure, retirement, and health programs, adequate salaries, participation in curriculum planning and policy making, and by giving them appropriate professional status.

. . . resolved, that Catholic educators participate to a greater extent in professional educational associations on the national, regional, and local levels, and be it further

resolved, that lay participation in educational policy making and planning be promoted.

. . . resolved, that Catholic Education utilize its resources to devise better procedures for early identification of gifted students, and to develop curriculum offering insuring maximum opportunity for them, and be it further

resolved, that Catholic education seek ways to provide for the needs of exceptional children.

. . . resolved, that this association encourage research and study in guidance by Catholic colleges and universities, and be it further

resolved, that the association urge that regard be given to proper emphasis for professional guidance practices in our schools.

. . . resolved, that Catholic education in general seek new means to promote greater unity of curricula that will result in a realistic graduation of subject matter, in view of the final end to be achieved.

## 1970 IS TOO LATE

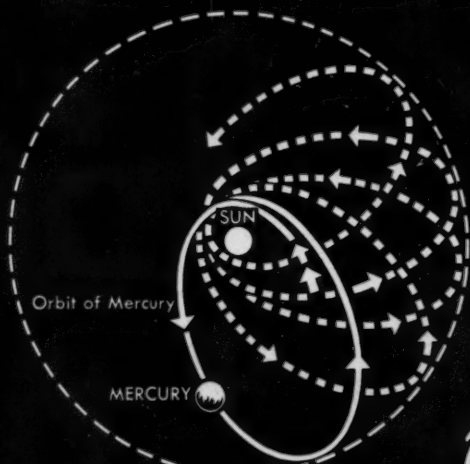
From the resolutions cited above, it is evident that Catholic education in general is still deeply concerned with the impact of Federal Aid to Education on the parochial and private school systems. It sustained its position that long term aid is definitely unnecessary, but that if aid is granted, it should be granted to all. Provisions of the NCEA were specifically cited and requests made to include Catholic education in the guidance and counseling section as well as the purchasing of materials section so that Catholic schools may share in the benefits granted by the government of all the people.

Completely ignored in official pronouncements on the part of Catholic education is the small but growing effort on the part of Catholic parents to throw off the yoke of double taxation and ask the government to give to them the same privilege that other parents have not only here in this coun-

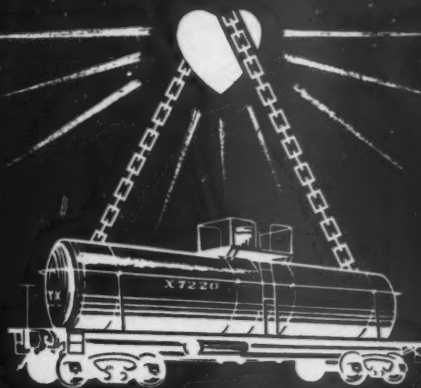
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## Clips and Comments

(Continued from page 738)

try but elsewhere in other great democracies—Canada and France to just cite two. This privilege enables parents to support either directly or through the government the school system of their choice. Democracy is wonderful—freedom is fine, but for Catholic parents, the price of freedom is double taxation and this realization is gradually going to make inroads.

But what are Catholic educators doing *per se* to ease the critical situation currently confronting them in teacher shortages and physical facilities? In some areas, a great deal, in other areas, precious little. The facilities for schools have proved adequate for the elementary schools. It is safe to say that parochial schools are being built as fast as the parishes are formed and as soon as the teachers are available to man them.

The teacher situation is quite different. A vast shortage exists in religious available for staffing Catholic schools. Continual and intensive emphasis on vocations and the current discussions regarding this shortage may ease the strain, but a conservative estimate would be that if the number of religious available for teaching were doubled tomorrow, it would barely meet the demand. God grants vocations; the age, time, attitudes and free will determine whether or not the call is answered.

With this shortage, great reliance is being placed on lay teachers but with the great reliance does not come the commensurate benefits and herein is the problem. A great challenge exists to pastors and administrators, as evidenced by the above NCEA resolution, to adequately provide the benefits necessary for the proper employment of lay teachers. Utilization of lay teachers can solve the problem—an expensive solution it is granted but a practical and available solution nevertheless which is not being properly exploited or carried through.

What of high schools? It is here that the greatest need exists and it is here that imaginative answers are proposed—but for the most part ignored. In some areas tremendous efforts are being made to provide proper facilities—St. Louis and Brooklyn, for example—but in other areas, little or nothing is done and in extreme cases, the building of new high schools has actually stagnated.

One solution, as cited in this space last month and cited here again, was proposed by Bishop Lawrence Shehan of Bridgeport a year ago and repeated at this NCEA convention by Father Neil McClusky, S.J., education editor of *America*.

He proposed that the first six grades be dropped and that resources be concentrated on grades seven through twelve in those areas where the Church cannot educate all Catholic children. He also proposed the idea that the parochial school, as a parish operated institution is an anachronism.

For the greater good, all parochial schools should become diocesan schools. In place of tuition charges, a school tax should be levied on every wage-earning family in the diocese. Henceforth let the education of the youngsters in the rich suburban parish and the declining downtown parish be paid from the central fund.

In addition, Father McCluskey maintained that this step would unify all aspects of schooling, from planning buildings in terms of priorities, to uniform teacher contracts, health benefits, and pensions.

While Father McCluskey here proposes some new and provocative thoughts, it is significant that the whole idea of consolidating the schools and eliminating grades has not been discussed to any great extent in Catholic education. This publication has carried various exchanges of opinion on the topic but nothing intensive in the way of investigating groups, convention workshops, or similar efforts have been started which will pin this idea down and judge its applicability.

Let's face facts.

We do not have the teachers. We do have the students. We do have the resources of a tremendous physical plant. We do have the resources of a dedicated Catholic parenthood which will make tremendous sacrifices for Catholic education.

Why is there such little action? Why are not these ideas and concepts of certain levels having priority over others being investigated? Why are not high schools being built in all areas where the need is great? Why is it necessary for the NCEA to ask that lay teachers be granted the status they deserve? Why is the question of financing not being investigated to discover just how much the Catholic parent can give—how much the non-involved Catholic wage-earner is obli-

gated to support Catholic education?

If the present school system remains unchanged, over 5 million (5,000,000) Catholic children of grade and high school age by 1970 will not be able to get any Catholic education. Federal aid is fine and justice should be demanded. Investigation of curriculum and standards should be pressed to continue excellence. But imaginative planning is also needed now to assure that the talents and resources available to Catholic education today are used tomorrow to the best advantage for the child, for the parent, and for the teacher. Changes do not occur overnight. But let's start now to meet this great challenge of 5 million children. 1970 may be too late.

## IT SHOULD BE NOTED THAT...

- On June 9th, Rev. John Flynn, C.M., president of St. John's University, will present, as a gift, a set of the St. John's Catechism filmstrips to His Excellency, Most Rev. Charles P. Greco, Bishop of Alexandria, Louisiana, and episcopal moderator of the Confraternity of Christian Doctrine. The occasion marks the 25th anniversary of the founding of the CCD.

- Fontbonne College in St. Louis, Missouri, has announced its affiliation with St. Joseph's Institute for the Deaf in an undergraduate program offering a major in teaching the deaf.

- The obligation of students to seek knowledge to meet the demands of future leadership was stressed recently by Auxiliary Bishop James H. Griffiths of New York. He told the students that now is the time for them to realize that they have an obligation to acquire knowledge, culture, and technical ability which are indispensable if they are to meet the demand of their profession and to become useful members of society.

- The American Assembly, a loose organization of top level businessmen and leaders meeting at Arden House in Harriman, New York, recently called for the establishment of a Federal Council of Advisers on Education in the President's office and a joint Congressional committee on education. This recommendation was in response to repeated warnings that higher education was inadequately represented there. The assembly urged a council so that "the President, the Congress, and the public should have up-to-date frequent, regular, and authoritative information."

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# Reader Reaction

## Speech an All-Day Affair

EDITOR:

Father Horkan's article "Toward Articulate Graduates" in the December issue is tremendous. I am wholeheartedly in agreement with Father's point of view on the necessity of drill in the mechanics of speaking. He says, "How can we expect our graduates to express themselves if they have never been drilled in the mechanics of speaking, if they have not been provided with the tools of logical discussion."

That some of our high schools have completely neglected any formal training in the art of speech, in methods of orderly discussion, is apparent at the college level. Of necessity then, colleges must provide a program for incoming freshmen that will develop skills in the art of speaking. But this creates a problem for colleges. Should such a course be a non-credit course or should it be given college status? Pressures like this are in great measure responsible for the so-called watered-down courses colleges offer.

Formal training in speech definitely has a place in a high school curriculum. But to be effective, the program must be a concentrated one, concentrated in the sense that every teacher should provide opportunities for planned discussions and for lecture recitals. Truly then every teacher becomes a teacher of speech. Speech is an all-day affair—not just a one-forty-five-minute affair. Speech is every teacher's business—not just the speech teachers' business.

"Surely thou also art one of them, for even thy speech betrays thee." (Matthew 26: 73-74) A man's speech does betray him. If our Catholic boys and girls are to assume leadership in today's world, they must be given the tools to express their convictions in terms that will strike a resounding note in whatever circles they move. The formal speech training course as described by Father Horkan is a big step forward in this direction.

SISTER CHARLES MARIE, O.S.F.  
College of St. Francis, Joliet, Ill.

## More on Morriss and Disney

EDITOR:

After reading and approving "Children's Classics—But That Disney Touch!" by Frank Morriss, LL.B., Litt.D., published in the January 1960 issue of the CATHOLIC EDUCATOR, I reread, pondered,

added my righteous indignation to that of the writer, then went straight to the consumer for confirmation of adult opinion on the subject. I was not mistaken. The children, those important young people who are now reading, enjoying, talking, and viewing the juvenile classics, proved to be excellent and appreciative critics.

To each of my sixth grade reading groups, I proposed an impromptu comparison of the classics they have read, with the movies, TV or otherwise, carrying the same titles. In each case, the pupils were eager to discuss the situation for thirty animated minutes, and reluctant to stop at the close of the period. The fact that we are now in the midst of a reading unit on stories of humor and fantasy made the subject most timely. Many of the titles mentioned by Dr. Morriss, and other stories in the same category, are being read and enjoyed at the present time. Indeed, the pupils were delighted with the opportunity to air their views on the topic of reading and viewing.

What were some of the conclusions resulting from the discussion periods?

1. Children are reading and appreciating the right books, the approved classics. In this regard, these pupils are fortunate in having plenty of available material from public, home, and our own elementary school library. Also, it may be some advantage in having the school librarian as their reading teacher. They really thrill to reading guidance!

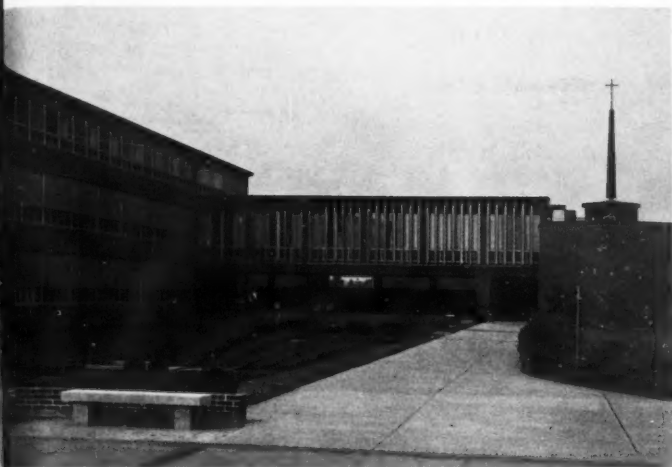
2. These discerning readers do want the genuine article. They recognize the truth that the real story can be found only in the original, the classic as written by the creative artist.

3. Movies, the children insist, do not spoil their taste for, nor their enjoyment of, the books themselves. In fact, many maintain that a movie, even a Disney production, if viewed when young (sixth graders speaking!) may serve to whet the youthful appetite for the actual reading of the classic later on. Now, in sixth grade, according to these literary authorities, they have reached the golden age of maturity (eleven and a half, to be exact) when the juvenile classics are theirs to read, enjoy, and appreciate to the full.

4. Young people do enjoy the action, beauty, and color of the movie versions, if not too exaggerated (their own word) or different from the original.

(Continued on page 787)

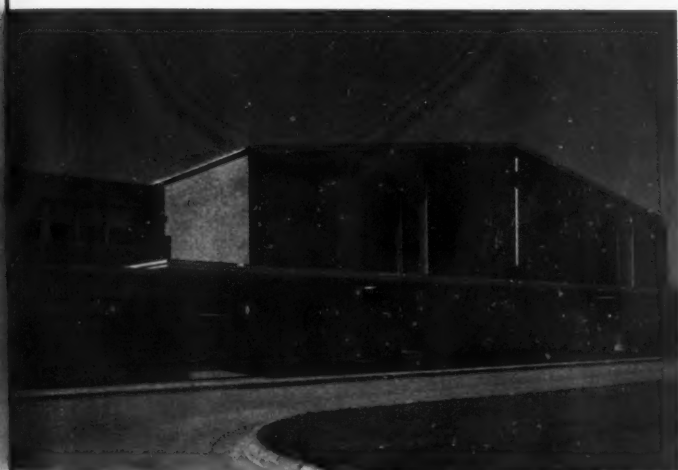
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June 1960

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UMI

# Audio-Visual News

## Catholic Record Offer

Together with a handy 24-page catalog of phonograph records of interest to schools Spencer Press, Inc., School and Library Division, 179 N. Michigan Ave., Chicago 1, Ill., is offering two Columbia Records: *The Mass* and *Holy God We Praise Thy Name*, and a book, "The Words of Our Lord," by Jex Martin (has Imprimatur), for the reduced price of \$10.

*The Mass* was recorded in Rome, Canon Sydney MacEwan directing a Gregorian choir. *Holy God We Praise Thy Name* is a collection of Catholic hymns sung by the choir of the Church of St. Dominic.

While the record catalog includes mainly annotated listing of music records—covering categories from "Early Music" to modern music for music appreciation—it also is a source for social studies, language arts, literature, and foreign languages.

When writing for your copy of the catalog request the special school price list; discounts are generous. **A-V 44**

## True Book Science Filmstrips

The *True Book Science Filmstrips*, numbering twelve to date, were issued in the past year by the Childrens Press, Inc., Chicago 7, Ill.

Since they are now to be followed by more new releases in biology, and the social sciences, this publisher has formed a subsidiary: International Visual Educational Service, Inc.

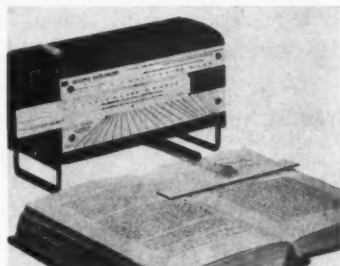
Starting activity this summer, this subsidiary will release six filmstrips in biology, priced at \$4.75 each; six filmstrips in the social studies for the elementary grades; and three strips entitled, *America and Its Presidents*, these latter being \$6 each.

School inquiries may be addressed to Childrens Press or to Society for Visual Education, Inc., 1345 W. Diversey Parkway, Chicago 14. This distributor has joined hands with Childrens Press to bring these filmstrips to elementary schools. **A-V 45**

## Reading Rateometer

The reading Rateometer now comes in a third model (Model C) which has a faster range, 140 to 5,000 words per minute. The Rateometer is an electric reading

pacer used for the improvement of reading speed and comprehension for all ages beyond the fourth grade (cf article in May 1960, pp. 727-731).



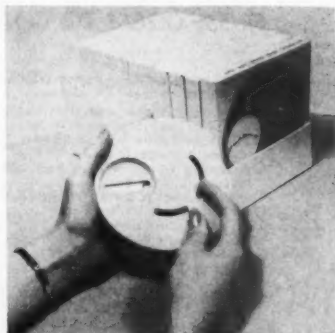
This new model makes available three overlapping speed ranges, Model A guiding reading at any selected speed from 70 to 2,500 words per minute, and Model B with slower range of 50 to 500 words per minute.

Ask for descriptive material from Audio Visual Research Company, 523 S. Plymouth Court, Chicago 5, Ill. **A-V 46**

## Individual Tachistoscope

The Flash-X is a new individual tachistoscope introduced by Educational Developmental Laboratories, 75 Prospect St., Huntington, N. Y.

Flash-X training serves to improve attention and concentration, speed and accuracy of perception, and visual memory. It allows for a flexibility of use. For instance, it can help the beginning reader to learn sight vocabulary, a child to master his arithmetic facts, a shorthand student

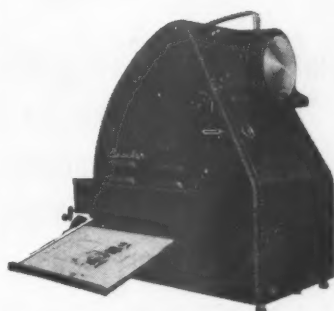


to memorize brief forms, and a file clerk to become more accurate.

Made of durable, all-metal construction is the maker's claim. It has a single ex-  
(Continued on next page)

## Can You Pass This A-V EXAM?

Which  
is the  
**BESELER  
VU-LYTE II**  
Opaque Projector  
?



*and*  
What  
will it  
do for  
you  
?

**CHECK YOUR ANSWER**

*Next Page*

# This is the **BESLER** **VU-LYTE II** **OPAQUE PROJECTOR\***



**INSTANTLY PROJECTS A TRUE  
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FROM MAGAZINES, BOOKS,  
CHARTS, MUSIC, ARTWORK  
AND ACTUAL SPECIMENS...**

It lets you build your own A-V Library. No months-in-advance scheduling. Preparation begins and ends with the few seconds it takes to slip materials into the projector whenever students are ready to learn.

VU-LYTE II is a lighter, brighter and more versatile teaching tool than any other opaque projector made. In social studies, stir students with huge, brilliant images of stamps or coins from foreign lands; in English, correct themes before the entire class; in science, make specimens giant, living diagrams. You teach with these and thousands of other techniques in every subject with a Vu-Lyte II in your classroom.

\*The other projector in this A-V Exam is a Besler Vu-Graph. The coupon below will bring you complete information on what it will do for you.

**GET THE ANSWERS TO YOUR A-V QUESTIONS  
... FILL IN AND RETURN COUPON TODAY**

**Charles Besler Company**  
206 So. 18th Street  
East Orange, New Jersey

Send me complete information on the Besler

☐ VU-LYTE II OPAQUE PROJECTOR  
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☐ Have a Besler A-V Consultant contact me for a demonstration.

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City \_\_\_\_\_ State \_\_\_\_\_  
Phone \_\_\_\_\_

## Audio-Visual News

(Continued from preceding page)

posure speed of  $\frac{1}{25}$  second and a manual check. Discs of 40 exposures are easily inserted and rotated for successive exposures. Eighteen graded sets of training materials are available in word recognition, spelling, arithmetic, and vocabulary. Blank discs allow preparation of special materials for learning foreign language vocabulary, phonic drills, math and science formulas, and music notation.

The Flash-X is \$7.50; each set of 12 training discs is \$3.60. **A-V 47**

### Electronic Learning Center

The Electronic Learning Center is unique, in the view of American Seating Company which has engineered it. It can be considered so in that it is the first quality, integrated unit in which the furniture and all the components of this language laboratory are designed and constructed for the purpose it will serve.

Some tend to pair foreign language with the language laboratory. That this need not be so was discovered by readers who attended one of the recent CAVE convention sessions. The laboratory might



equally well be used for speech therapy, remedial reading, voice training, and public speaking—scheduling permitting.

The accompanying illustration does not attempt to show a complete laboratory, but rather the units which may be arranged as flexibly as is desired.

This center boasts such new features as magnetic tape providing four separate channels. Thus four different lessons—even four different foreign languages—may be sent out from the same tape to pupil stations. This provides limitless flexibility and permits the teacher to give each pupil individual instruction. The students in their soundproofed cubicles have fixed microphones through which they may tape-record their responses and

(Continued on page 749)



## NOBLE'S CATHOLIC SCHOOL WRITING SERIES

**NOW USED IN  
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**T**HIS popular writing series stress Catholic religious words and teachings.

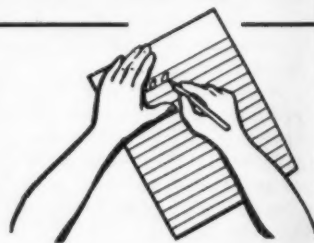
Our Writing Book (Manuscript Writing) 1A...	\$ .50
Our Writing Book (Manuscript Writing) 1B...	.50
Our Second Grade Writing Book 2A— $\frac{3}{4}$ " spacing (Transition to Cursive Writing)...	\$ .50
Our Second Grade Writing Book 2B— $\frac{3}{4}$ " spacing...	.50
Our Third Grade (Cursive) Writing Book...	.50
Our Fourth Grade Writing Book...	.50
Our Fifth Grade Writing Book...	.50
Our Sixth Grade Writing Book...	.50
Our Seventh Grade Writing Book...	.50
Our Eighth Grade Writing Book...	.50

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to attend The Reading Laboratory's

## DEVELOPMENTAL READING WORKSHOP

Stressing the practical, day-by-day administration of a Developmental Reading Program in your school or college, workshops will be conducted by The Reading Laboratory in June and August at centers throughout the country. The counselors conducting these programs bring to the discussions the insights gained from their own teaching experience and that of The Reading Laboratory's ten years of research and experience in the classroom.

- Participants will be supplied in advance with selected course materials so that they come to the workshop armed with basic knowledge of Developmental Reading and with questions pertinent to their own situations.
- Each workshop will be limited to sixteen participants in order to assure ample opportunity for each participant to discuss with the counselors any specific programming or administrative problems confronting him.
- The workshop curriculum, completed in three full days (21 hours) of concentrated, practical training, will enable the teacher to initiate and conduct a successful Developmental Reading Program.
- Throughout the following school year The Reading Laboratory will provide each workshop participant with its consulting service.

### TOPICS TO BE COVERED IN THE WORKSHOPS

#### ADMINISTRATION

Materials for an effective program • A suggested 30 hour reading program  
Typical reading problems • Lesson Planning • Use of mechanical aids  
Physical requirements for the program • Scheduling of timed readings  
Counseling and meeting individual's needs • Typical student progress  
Testing and the establishment of reading levels • Prediction of gains

#### TECHNIQUES AND THEORY

Critical Reading  
Paragraph analysis  
Summarizing  
Questioning  
Phrase-reading  
Indenting  
Orienting the student

Pre-Reading  
Self-pacing  
Using context clues  
Space reading  
Mumbling  
Integrating  
Types of instruction

Effective Reading  
Visualization  
Concentration  
Vocabulary Building  
See-say-hear reading  
Mechanics of reading  
The motor vocalizer

Viewing the relationship between potential and performance

Full tuition fee; \$50. Registration forms and information concerning dates and locations of workshops may be obtained from:

## THE READING LABORATORY, INC.

New York  
500 Fifth Avenue  
PE 6-0763

Philadelphia  
2024 Locust Street  
LO 8-4481

San Francisco  
2107 Van Ness Avenue  
OR 3-1951

# Audio-Visual News

(Continued from page 746)

simultaneously, hear their own voices through the earphones. Their recordings can be played back, by students or teacher, for evaluation. The teacher at her monitoring control can "tune in" on any student either to check his work or to give special instruction in a two-way conversation.

Actually tested in a high school in

Grand Rapids, the Electronic Learning Center is going into production at American Seating Co., Grand Rapids 2, Mich., in time to supply units for the Fall term.

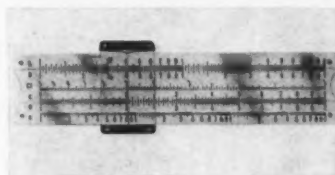
A-V 48

## Transparent Slide Rule

Picture yourself teaching the use of the slide rule using a giant image which you animate to solve problems, step by step, as the students all focus their attention on the screen image.

This procedure is no longer visionary with the introduction of a transparent

slide rule usable with the overhead projector, and authentic in every detail according to the maker, Charles Beseler Co., 219 S. 18th St., East Orange, N. J.



This nine-inch transparent slide rule, used in conjunction with the overhead projector, permits the teacher to face his class and note the response of pupils as they see it used in an image 10 times its actual size.

When not used for projection, the rule may be put to use as any regular slide rule. It comes with a leatherette case.

A-V 49

## Tape Storage Cabinets

With the development of the language laboratory technique, teachers are feeling the need of convenient storage facilities, particularly of master tapes.

To meet that need, Neumade Products Corp. announces a new line of storage equipment for housing quantities of magnetic tape reels.



Color coded subject indexing and position retaining clips are a feature as also key locks for maximum security. The cabinet illustrated holds 500 tapes, other models and capacities are available. For further information write Neumade Corp., 250 West 57th St., New York 19, N. Y.

A-V 50

## Ocean of Air—A Film

*Ocean of Air* is a new 13 1/2 minute color film. It is one of a new group of teaching aids by United World Films, Inc., designed to present basic scientific principles with explanations and illustrations drawn from beyond the limits of the classroom.

For preview arrangements, write to United World Films, Inc. (educational Dept.), 1445 Park Ave., New York 29, N. Y.

A-V 51



## A New Way to Teach the Life of Our Lady

Fra Angelico's famous Annunciation is beautifully lithographed on the laminated jacket of this new album.

From the first haunting lines of the introductory folk song, *I Sing of a Maiden*, to the last chord of Mozart's *Ave Maria*, the music on this recording moves in harmonious progression with the spoken narrative of Mary's life—her joys, sorrows and glories.

This 12" LP (33 rpm), pressed by RCA, has twelve songs; it plays for 36 minutes. Available in stores for \$3.98; by mail, \$4.25.

## The Story of St. Vincent De Paul

This 12-inch LP fully dramatizes the saint's life. The story is divided into two parts, each of which plays for 23 minutes. Accompanying the album is a book with 58 full color pictures which can be viewed while the story unfolds on the record. The record with booklet is priced at \$5. The full color filmstrip is \$7.50.

Catechetical Guild, 268 Summit Ave., St. Paul 2, Minnesota

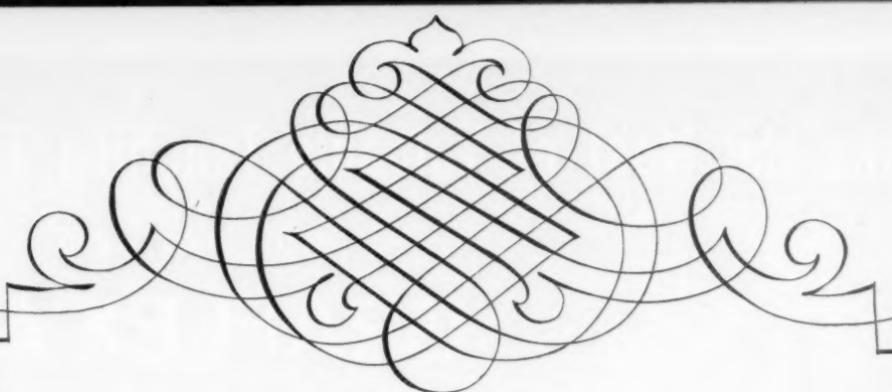
Send ☐ *I Sing of the Maiden* albums (\$3.98 each, postpaid \$4.25)

☐ *Life of St. Vincent de Paul* albums (\$5)

☐ Complete unit with full color filmstrip, \$12.50

No postage charge  
on orders for  
2 or more albums

Name \_\_\_\_\_ School \_\_\_\_\_  
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IN SPECIAL RECOGNITION  
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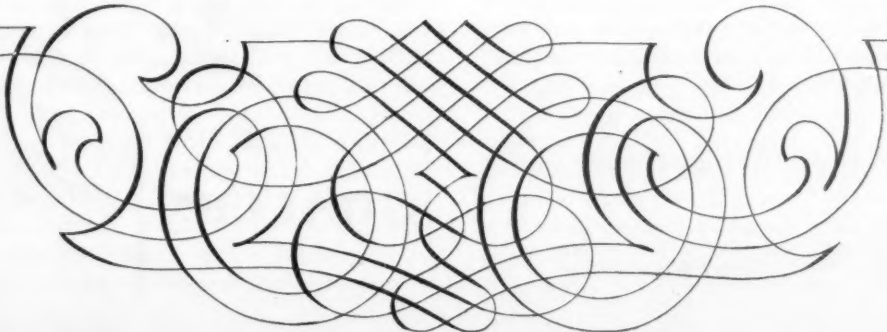
**THE SACRAMENTS**  
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**THE COMMANDMENTS**  
10 units

*Each Unit of the St. John's Catechism contains a filmstrip of 60 frames of original art work in Eastman Color; a ten minute dramatization recorded by RCA on a 12" unbreakable record at standard speed 78 rpm; and a complete lesson plan for teaching the doctrine of each lesson, together with suggestions for prayers and resolutions. The entire Catechism consists of 30 units.*

*For information write:*

BRIAN PRESS, INC., 839 Stewart Avenue, Garden City, New York.



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## GRAFLEX A-V EQUIPMENT



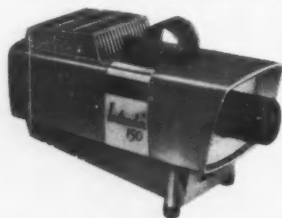
### GRAFLEX SCHOOL MASTER\* FILMSTRIP AND SLIDE PROJECTOR

This popular filmstrip and 2" x 2" slide projector is ideal for larger audiences as well as small groups. Many advanced time-saving features make it a favorite projector of teachers everywhere. Exclusive built-in carrying handle. Entire Condenser system removes as a unit for cleaning. Exclusive accessory

rewind take-up rewinds filmstrips into storage container automatically. 500 watt and 750 watt manual or remote control models from \$84.50.

School Master 750, at left, is shown with exclusive accessory rewind take-up and semi-automatic slide changer.

**E-Z VIEWER** for convenient illuminated previewing of single frame filmstrips • 3-times enlargement • Folding stand permits 45° viewing angle • Positive advance • Easy to thread • Only 4½" wide, 2¾" high and 5¾" long • Weight 24 ounces. Only \$14.95.



### GRAFLEX *Instructor*® 150 FILMSTRIP PROJECTOR WITH EXCLUSIVE PUSH-BUTTON FILM ADVANCE ONLY \$39.95

Specifically designed for smaller audiences, the Instructor 150 is particularly useful in the instruction of smaller classes, lecture and study groups. Just push a button to advance the film. Light, easy to carry . . . and costs so little! 3" f/3.5 lens. Push-button on-off switch • Rear elevation adjustment • Built-in film take-up compartment • Complete operating instructions permanently affixed to projector.

\*Trade Mark. All prices subject to change without notice.

For additional information on equipment shown, write Dept. CE-60, Graflex, Inc., Rochester 3, N. Y. A subsidiary of General Precision Equipment Corporation.

### GRAFLEX *Classic* TAPE RECORDER

Made especially for audio instructional programs, the Classic Tape Recorder is built for the wear and tear of institutional use. Weighs only 25 lbs. Push-button operation. Exclusive built-in tape splicer. Two speakers plus storage compartment. Latest safety wiring. Transformer powered amplifier. UL and CSA approved. Complete with tape, reel and high quality microphone . . . \$244.50.



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## THE NCEA IN CHICAGO, 1960

A LONG AND BRILLIANT paper by Sister Bertrande Meyers, D.C., president of Marillac College, Normandy, Missouri, the reading of the resolutions, and the election of officers for the coming year brought to a close the 57th annual convention of the National Catholic Educational Association in Chicago, April 22, 1960. The Pope's message, read to the 17,000 delegates assembled in the Arena of the International Amphitheatre on opening day, stirred the delegates to renewed dedication to their work in God's vineyard. The papal message read "The pastoral Heart of the Holy Father is keenly interested in the Christian education of youth. He is consoled to learn of the forthcoming Congress of the National Catholic Educational Association whose dedicated theme is 'Emphasis on Excellence.' Prayerfully He invokes the illuminating guidance of the Holy Spirit upon the deliberations of the Congress and abiding Divine Assistance upon the Association's meritorious work. As a pledge whereof, he imparts to the delegates attending the meetings His paternal apostolic blessing."

Released on the same day was a message from President Eisenhower to the delegates. "It is a pleasure," wrote the President, "to send greetings to the members of the National Catholic Educational Association assembled in their 57th annual convention. Your theme, 'Emphasis on Excellence,' is a fitting one for Americans who seek to raise our educational system to new heights of service commensurate with our national aims and responsibilities. Excellence in classroom instruction and in expanded opportunity for our children will strengthen the foundations needed for individual growth and for the continuing progress of our free society. I am delighted to add my best wishes for an informative and productive meeting."

The attendance was the largest in this history of the NCEA. Nearly 17,000 registered, and it was conservatively estimated that a total of 22,000 teachers, supervisors, and administrators representing pre-school and kindergarten interests through elementary, secondary, collegiate and graduate work, coursed through the convention halls of the massive Amphitheatre during the four-day period, April 19 to 22, 1960. From the opening Pontifical Mass to the closing general session the various groups of educators were gathered together in earnest discussion of common and specific problems. The general theme, Emphasis on Excellence, received continuous treatment in all departments.



Six hundred educational exhibits, with the latest products in the area of school materials and equipment, presented a comprehensive picture of the achievements of those who give constructive and professional help to teachers and administrators. The skilled men and women in charge of exhibits spent themselves without stint in acquainting the delegates with the best in modern equipment and materials for the school.

The NCEA is proud that other organizations serving our schools and our teachers join annually with the association, and conduct their sessions concurrently. These organizations are: the National Catholic Kindergarten Association, Catholic Business Education Association, Catholic Audio-Visual Educators Association, Jesuit Educational Association, and Directors of Vocations. The meetings, conferences, and official sessions totaled over 150 in the three and a half day meeting of educators.

Your correspondent regrets that he was unable to secure a copy of the excellent sermon delivered by the President-General of the Association, Archbishop William E. Cousins of Milwaukee. We are indebted to the editor of *The New World*, official newspaper of the Archdiocese of Chicago, for the few paragraphs that we were able to obtain. Archbishop Cousins said in part, "Our responsibility to youth is so serious and our privilege as teachers so sacred that emphasizing excellence becomes a duty in conscience. . . . To fulfill completely our aims and to justify our existence according to the best of educational standards, we can't remain smugly content. . . . Primarily, our approach to Christian education is founded upon our acceptance of man as a creature made to God's image, endowed with an immortal soul which is possessed of faculties of intellect and will. Development of these faculties is

a divinely assigned task of teachers responsible to the Creator as well as to the student."

"The success of Catholic schools," Archbishop Cousins added, "must be measured in terms that relate to the individual and his eternal future. There is no point to building, maintaining, and generally supporting Church-related schools if the same results are attainable in other educational systems."

### Be in Forefront of "Essential Progress"

Archbishop Cousins counseled teachers that they should not remain smugly content in the midst of today's criticism of education, but should be in the forefront of "essential progress" because of their devotion to the full development of each student. He warned that we should not be "panicked into hasty, futile action" and into following slavishly every new educational experiment. "Be not the first by whom the new is tried, nor yet the last to lay the old aside," said the Archbishop, quoting Alexander Pope's couplet.

In his keynote address Father Walter J. Ong, S.J., of St. Louis University, chose as his subject "Academic Excellence and Cosmic Vision." He said in part: "Education can be viewed as an effort to condense the past experience of the human race into a brief compass for the use of the future. And viewed this way, our contemporary educational procedures, whatever their various incidental weaknesses, represent a magnificent achievement. Here a core of general knowledge accumulated through the past experience of the human race extending back over a period of perhaps around 400,000 years is pressed into some eight years of elementary school plus four years of secondary school and perhaps four years of college. Similar cores of specialized knowledge—medicine, law, theology, engineering, and so on—are available in similar short periods of time. After such brief periods of training, no one, of course, can hold in his mind all the knowledge that the past has accumulated even in one field. But by dint of such training society somehow manages to keep the knowledge accumulated in the past generally accessible to the present. Through the education, formal and informal, which society provides, the structure of past experience is learned well enough for contemporary man to be able to make his way through the books and other records where the knowledge has been encoded and kept accessible."

### Think in Terms of What We Are For

Father Ong called for action, constructive action, on the part of Catholic educators, but he gave a warning: "We are very badly off if, as Americans, we are spurred to action simply because of communists, our rivals, are devoted to action. And we are even worse off if, as Catholics, we wish our schools to be good simply because we see the need to keep up with other educational systems, public or private. Both as Americans and as Catholics we should have more positive motivation for excellence than this. And a more positive

motivation is provided when we think less in terms of what we are against and more in terms of what we are for. We must seize the movement of the reality around us imaginatively and creatively, and look to the future with positive vision. It is the future of mankind—including those at present hostile to us—and the future of the cosmos in which man lives, not the immediate rivalry between ourselves and others, which must provide a deeper driving power for our action. The future of the cosmos, of life itself, is the great challenge of our times. Every challenge involves the future, but today, with the shift in man's relationship to time itself which has so marked the past few centuries, the future not of a group but of the universe as such fires men's imaginations and drives them on to achievement as never before."

The Very Reverend Robert J. Slavin, O.P., addressing the members of the college and university department, chose as his subject "An Analysis of the Meaning of Excellence." At the outset he told his hearers that our concern and enthusiasm for intellectual excellence is based upon a fundamental regard for the dignity of objective truth. Later in his address he established that we may distinguish a threefold excellence: *essential*, *dynamic*, and *purposeful*. He said in part:

Let essential excellence stand for inborn capacity, the source of individual differences that are not merely accidental but of a substantial order. To the proposition "all men are created equal" the Christian mind is the first to give its assent, for it was from the teaching of Christ himself that the dignity and worth of each man was made vividly clear as it never had been before His coming. Yet, true democracy is not achieved by the reduction of all society to the level of common capabilities. Democracy opens the way to the full realization of individual potentialities by providing for a true equality of opportunity. Certainly, it has never been considered un-American to encourage and reward high individual performance in business, sports, and the glittering world of Hollywood. In the past we have not shown quite the same enthusiasm for eminent "eggheads," but the challenge of the explosive era of the atom has aroused even the most obtuse to the awareness that the very survival of democracy may well depend upon our ability to recognize and develop individuals gifted with a high degree of intellectual potentiality. If our belief in the equality of men is not to be reduced to the mockery of Orwell's fictional Commissar's cynical remark, that "among equals some are more equal than others," we must make full use of those very individual capabilities that make freedom possible.

The *dynamic* aspect of academic excellence measures the operative capacity of the subject and those qualities required for its proper actualization. It takes account of the fact that the educational process is a gradual unfolding of the subject's potentialities as well as an experience in which he exercises his native abilities. Parentheti-

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cally, it may be remarked that while dynamic excellence demands self-activity, the teacher as an instrumental cause is the stimulus, as he ought to be the inspiration, by which this self-activity comes to life. The "do it yourself" spirit sometimes inhabits the lonely heights of scholarship, but Emerson's comment applies even to the best of students and teachers: "Our chief want in life is someone who will make us do what we can." No aggregation of visual aids, no amount of closed-circuit television lecturing, no assembly of tape recorders can supplant the living force and example of the teacher who is filled with enthusiasm for his subject and the desire to share it with his students.

Yet *dynamic* excellence and *essential* excellence must have a goal to which they are directed. *Purposeful* excellence, or the motivation of the end, is, therefore, necessary. No activity in the intellectual life can be either salutary or of enduring importance which is bent on activity for its own sake. With all their wealth of means, it is now a generally admitted fact that some areas of 20th century education have none the less been tragically characterized by a fundamental meaninglessness. And, as has been well observed, for all of our modern, utilitarian emphasis in education, we have too often seen "futilitarian" results. An intellectual life that is satisfied with relativism, a mind that despairs of the search for ultimate truth, an intelligence which is the slave and not the master of its special areas of inquiry—this cannot but lead away from true excellence into the quagmire of aimless, egocentric activity.

We regret that we can quote no further from the erudite paper of the president of Providence College, but we must note that later in his paper he makes a concession that will be consoling to teachers. Here it is: "Even the most optimistic will agree that while *absolute* excellence is the ultimate standard by which the degree of our attainment may be judged, it is a fact that within any definite order or category of excellence one must always deal with those *relative* excellences which pertain to the essential or dynamic perfection of a subject or to a particular goal which is not ultimate."

#### Suggestions by Msgr. McDowell

The Very Reverend Monsignor John B. McDowell, superintendent of Catholic schools in the diocese of Pittsburgh, gave an address to the Catholic superintendents. He titled his address, "Challenges to Catholic Education." After a thorough analysis of some of the current faults in Catholic education, Monsignor McDowell essays to give a number of suggestions. First, he advises that we take a long, thoughtful look at the charges that are made against us and simultaneously make a careful examination of conscience. Honest criticism will do us no harm, and we must be willing to admit that we can be wrong, that we can learn. We should not overload our classrooms; we should not accept unqualified teachers; we should not

expand too rapidly; we should not do something merely because others are doing it. It is indicative of strength in our school system when maximum class sizes are enforced, minimum teacher qualifications maintained, curriculum improvement programs carried on, and our teachers and our classrooms never overloaded. "One must be firm and one must be content with doing as much of the job as he can do well."

Monsignor McDowell's second suggestion is, we must tighten up our diocesan and national organization. Our individual schools often enjoy too much autonomy. "We cannot afford to have a hundred different schools operating in a hundred different ways in a hundred different places."

His third suggestion will appeal to dedicated teachers. "We must make every effort to operate our schools using the best, the most effective, and the most acceptable educational methods. . . . There is need for developing working committees to study and to improve curriculum." He advocates also sound testing programs, with careful study of test results, and proper follow-up. Careful evaluation of textbooks is essential, and every effort should be made to establish excellent public relations programs.

The fourth suggestion deals with public relations. Monsignor McDowell suggests that we work with local educational and civic leaders and with groups and organizations that have something to offer the school.

His fifth suggestion recommends that we review briefly the role which the laity play in our total program. Here is a rich resource that we have scarcely touched. We must have the lay teacher; we must have the support of the laity. Many have experience of value to educators, and they are waiting to share it with us."

The sixth and final suggestion is, "We have nothing to lose in admitting we are wrong if we are wrong. We have everything to gain if we are willing to learn, even from our enemies. With the same force that we strike out against dishonest criticism, no matter whence it comes, we should be willing to eat humble pie, admit our mistakes if we made any, and do a job of mending fences."

#### Four New Factors in Educational Scene

The second speaker to address the conference of diocesan schools superintendents was the Reverend Neil G. McCluskey, S.J., education editor of *America*. The title of his address excited interest. He showed the relationship of the dinosaur to the Catholic school by bringing out the fact that the mighty dinosaur perished from the earth chiefly because it was too big. We must not make the mistake of exulting in mere growth. Bigness is not a guarantee of security and survival.

Four new factors in the educational scene present critical challenges to Catholic education. They are: (1) the growth in population; (2) the beginning of extensive Federal aid to public education; (3) the demand for excellence; (4) the changing attitude of the American community toward things Catholic. In

our short résumé we cannot attempt a discussion of all of these factors. Let us be content with the third, the challenge of excellence. Father McCluskey says: "The Catholic schools in almost all dioceses compare very favorably, frequently excel, the publicly-supported school systems in the same areas. Where they do not, their difficulties often flow from the straitened financial circumstances under which they are forced to operate. . . . There is small complacency in the Catholic educational world despite the fact that the customers seem inordinately well-satisfied and come back in ever increasing numbers. . . . The post-war expansion has forced some schools in some dioceses to fall back on measures of desperation, notably overcrowding of classrooms and the utilization of substandard teachers."

It is not fair to overcrowd our classrooms. It is not fair to the children; it is not fair to parents. The day may come, said Father McCluskey, when with perfect right the State will step in and by legislative fiat end serious overcrowding in classrooms everywhere. Nor should we have recourse to substandard teaching personnel. A school is no better than its faculty. Teacher certification standards must be at least as high in Catholic schools as those in public schools.

The fourth factor presenting both challenge and opportunity is the new widespread interest by non-Catholic Americans in Catholic life. The nation is aware as never before of the Catholic presence—and of Catholic schools.

### Take Case to Public

An awareness is growing that the sheer dimensions of the Catholic school system make its needs and interests more than the concern of the Catholic community. We must do a better job of taking our case to the public. A strong claim can be made that it is in the best interests of the American nation that the church-related schools, which have assumed a generous share of the nation's educational burden, receive appropriate recognition and support.

Father McCluskey speaks next of what he calls "basic retooling in contemporary education," particularly in the areas of administration, finance, and emphasis. He advocates that the exceptional child get his full due. Our planning of schools should place higher schools where they will serve best the interests of the entire area. Catholic education is not complete unless we make provision for the mentally retarded and the physically handicapped. We must make provision also for our "problem" children and our difficult learners.

Father McCluskey advocates central or diocesan support of all our schools; this enables the school system to offer equal education to all. We are not bold enough to advocate with him the elimination of the first six grades in the Catholic school system, and he himself admits that the thought of dropping some of the elementary grades distresses many people who feel that this is abandoning Catholic children during

their early formative years.

We must be content here to quote one more paragraph. "The diocesan superintendent will be assisted by an active school board, equally composed of clerical and lay members, which meets regularly and works closely with him in solving policy and practice for the diocese. In sum, the office of the diocesan superintendent of schools becomes a position of authority over and leadership of the Catholic school system."

The paper of Sister M. Bertrande Meyers, D.C., was splendidly inspirational. The tone of the article is gained from reading almost any paragraph. We quote this one, but we could just as well quote any one of a dozen others. "We are religious teachers through whose hands the Catholic school population passes from kindergarten through college. Are we responsible for the attitude that prevails today towards intellectual distinction, an attitude complained about by educators like Bishop Wright, Monsignor Ellis, and some of our eminent Catholic lay leaders? Have we helped to generate the contempt, or at least the disregard in which the so-called "egg-head" is held? Are we to blame that so few Catholics distinguish themselves in the field of scholarship?"

"What is needed to right this wrong, to compensate for this defect? Sisters, what we need today is what we have needed and given in every day, an allegiance to excellence, but a *newer* excellence, and excellence that until today we have not sought, even as a by-product, but which today must be one of our goals—emphatic excellence in the intellectual arena. . . . We can encourage our students to read, do research, and share their findings in intellectual pursuits connected with the classroom, or even those that are done as extra-curricular activities. We can give these students a *right* attitude towards intellectualism and toward intellectuals so that they will set their sights higher and strive for intellectual excellence, and excellence as an intellectual."

We beg leave to close our essay on the convention as well as our comment on Sister Mary Bertrande's paper with the final exhortation that she gave to the thousands of listeners in the Arena: "Sisters have always been ready for whatever demands have been made upon them. Today's demands are new and different. The Holy See has sounded a call to intellectual excellence. We cannot all be geniuses or artisans, any more than we can all be wise men; but we can and we shall drink as deeply from the springs of wisdom as our potential will allow. We can do this, Sisters, for by reason of the grace of God, our ethnic origins and our Catholic Faith, we are the heirs of all the intellectual ages."

It was announced at the final meeting that the Most Reverend John J. Wright of Pittsburgh has agreed to serve as president of the NCEA for the coming year. As members of the association, we all extend Bishop Wright a hearty welcome, and assure him of our gratitude.

# Personality Development in the Classroom

## 3. Spiritual Implications of Interpersonal Relationships

HAVING STUDIED personality development in the classroom in terms of maturity and integration, and the vital role played by interpersonal relationships in the process of such development, we now turn to a discussion of the spiritual implications of these relationships.

My first intention had been to title this, "The Impact of the Supernatural," because the relationships of which I have spoken do affect the spiritual endeavors of the student. On second thought, however, I decided otherwise, since it appeared a bit misleading. One might think that I was going to discuss the manner in which God influences man's free will and self-determination—an issue that rightfully belongs to the field of theological debate. Nor did I welcome the possibility that that title might lead some to think that we were here concerned with the question of supernatural motivation required for advancement in the spiritual life. Both these matters deal with the interrelationship of nature and divine grace, but they do not comprise the topic of our concern. Actually I should like to emphasize the spiritual by-products, so to speak, of our interpersonal relationships, especially those in the classroom setting. This I want to do, because they constitute a very real and vital aspect of the question at hand. To let it go untouched would, I think, do a great injustice to both the potentialities of the situation and to the teacher, who, I feel certain, would welcome an appreciation of this phase of his relationships with the students.

### Will Effect Child's Unfolding

Thus, you see, we are concerned here with the opportunity that the classroom relationships offer a teacher to effect a real and even profound development of the spiritual potentialities of the child's personality. And all this, mind you, simply in virtue of the relationship—nothing else. Whether he is teaching science, mathematics, history, or religion, he is setting up a personality-to-personality-encounter which will affect the child's unfolding. It is this that I would explore in its implications from the spiritual point of view. Conscious religious instruction is something above and beyond this. Obviously, once a teacher begins to appreciate this phase of things, she will find in her role a significance and meaning that will make her life and function most creative and joyful.

It was pointed out previously that man lives in a world of relationships that one way or another include the whole gamut of reality, even God Himself. To be authentic and true to himself, therefore, he must remain open as a personality to the possibilities these relationships offer to him. Refusing to do so and thus closing himself off to any phase of reality makes him less a man, for it constitutes a denial of the very nature of human nature, which is to-be-related. Hence he suffers, as a man, as a personality. Thus the atheist, who for one reason or other does this very thing by denying the existence of God, is actually refusing to deal with the full reality that surrounds him. In so cutting himself off from the greatest Reality of the real world, God, he is victimized by this limitation in his other relationships with reality. Meanings that we can readily see in our life are ever escaping him; joys that we experience often are ever eluding his grasp. This is regrettable but inevitable. And within limits, the same thing can be said of the believer whose relationships with God, though real, are immature and relatively loveless. Fear will cause him to recoil and close himself off too, and he will suffer. For even with the Faith, one must continue venturing forth; and if, for some reason or other, one recoils and will go no farther, his experience of life and God is negatively affected.

### Open to Reality

These considerations enter into the classroom situation. There we have to do with young personalities in the process of growth, personalities that are opening up every day to newer and newer aspects of life and

Father Murray was for six years on the faculty of Duquesne University, department of philosophy. He is now assistant pastor at Sacred Heart Church, Pittsburgh, Pa. He has also taught grade school and high school. Father has had much experience in the psychological field, counselling, and has worked closely with psychologists and psychiatrists. At present he is taking a course in psychoanalysis at Western Psychiatric Institute at the University of Pittsburgh. He is interested in studying the relative contributions that religion and psychology can make to the understanding and development of man. He is a graduate of St. Vincent College, Latrobe, Pa.



reality, personalities that are seeking to come to grips with and enter into appreciations hitherto undreamt of. To be sure, at this particular stage of life they are devoid of the experience that begets a truly rich appreciativeness; but on the other hand, they are also relatively free of the prejudice or cynicism that bitter experience might have given them. So for the most part they are open to reality, if it be shown them; and that includes the full reality, the world of relationships with man and God. And best of all, they await the quickening influence of love—to which they never fail to respond, once they are convinced of its genuineness and trustworthiness.

No teacher should be unaware of this, or of the great implications this all has. In the first place, when all is said and done, all interpersonal relationships have God as their ultimate End. The I-thou encounter between two human persons, sacred as it is, is but a prelude to that I-Thou relationship or dialogue in which the "I" is my personality and the "Thou" is the triune Personality of God Himself. And it is in this encounter that the "I" is brought to his richest experiential fulfillment. Thus the more openly the "I" enters into it, the more authentic and rewarding will his participation be. Any growth, therefore, that a teacher can effect in my personality structure is of utmost consequence, for it will enable me to open myself up more genuinely, more lovefully, and more fearlessly in my own great personal relationship with God. How important this is strikes us, once we stop to ponder how many, many wonderful persons, for reasons that we have discussed elsewhere, are actually closed personalities, unconsciously shrinking from their fellow man and from God. What a pity no person with the psychic prestige and impact of a teacher ever calmed their fears! And then gave them time to learn how to love!

### Identical Personality

Secondly, it is important to remember in all this that the same personality that has to do with the rest of reality is the same personality that has to do with God. The same "I" that enters into an interpersonal relationship with you is the very same "I" that enters into an interpersonal relationship with God. There is no other "me" except this one, and it deals with both you and God. What could be more obvious—and yet more easily overlooked? Furthermore the relationship with you has its psychic impact on me, and consequently on the dealings with the next person with whom I relate—be that person another man or God. Likewise my relationship with God has its psychic impact on my personality structure, thereby affecting my relationship with you or anyone else. It is one continuous process; and if these relationships are mature and love-filled, it is a process of constant growth. In short, my personality feeds on all its interpersonal relationships, be they purely human or supernatural; and while it is constantly revealing

newer and different facets of itself on each occasion, it remains the same dynamic self, being affected to a greater or less degree by the uniqueness of each experience.

### Affinity Between Emotional and Spiritual Growth

Thirdly, I should like to point out that there is a remarkable affinity between emotional and spiritual growth, inasmuch as they are both a matter of attitudinal development and maturation. Spiritual growth, of course, involves many other factors that do not directly pertain to the emotional field as such; but be that as it may, emotional and spiritual maturity both entail an expansion in attitudes, a growth of mentality that enables the person to deal effectively with his feelings, on the one hand, and to venture forth with the vision and mind of God on the other. That this is of consequence to the teacher who is interested in the pupil's spiritual advancement is apparent, for she will frequently find her efforts being hampered by factors that are highly emotional. To realize then that she can do far more for the student's emotional and spiritual advancement by dealing with the underlying, basic attitudes than by laboring over superficialities is most reassuring.

Attitudes are important; they are dynamic. Indeed attitudes are for the personality what the shoulders are for the body. One carries weight on his shoulders and he carries responsibilities on his attitudes. The teacher should ever be aware of this, for her own sake and for that of the student. And these attitudes can be altered. This is my fourth point. They can be altered, both consciously and unconsciously, through instruction and through relationships. However, the more unconsciously an impact on attitudes is made, the more effective will it be, and the more effectively will it dissolve the emotional obstacles, the feelings, that thwart much spiritual expansion. That is the beautiful thing about genuine and mature interpersonal relationships: they will effect in a few short months what years of instruction could never hope to do. They will calm fears, neutralize hatreds, and foster love when all else has failed. They can literally bring out the God-like possibilities of the man, and prepare him for a truly courageous excursion into the realms of Faith.

### A Subtle, Significant Truth

Finally there is the subtle but significant truth that one's concepts and attitudes towards God are unconsciously influenced by his concepts and attitudes towards the authoritative persons in his life, especially his parents. To discuss this matter adequately—and I personally think it is the most important implication of all for the teacher to bear in mind—would require an extended treatment on the subject of phantasies and symbols as they function in our psychic lives. This, of course, is out of the question in the present article. Suffice to say that we are constantly employing

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symbols one way or another in our lives, even though unconsciously (as a child, for example, may develop an interest in a subject, whereas he actually developed a love for the teacher); and that these symbolic meanings that we give to persons and things have a powerful impact on our thinking, feelings, our behavior.

Let me explain this process a bit more, particularly in its practical aspects. A child, in his interpersonal dealings with his parents from the very earliest days of his life, will gradually form a concept of them as authoritative, highly significant figures, at first in phantasy and later intellectually. This whole process, to be sure, is done unconsciously but inevitably. And with his phantasy and concept, inadequate and tenuous though they be, he will enter in other relationships with authoritative figures, all of whom he meets and deals with in the light of his unconscious phantasy, concept, and eventual attitudes. When in due time he is introduced to the concept of God as the greatest Father and the most majestic authoritative Figure, he is automatically influenced. The coloration cannot be avoided, and some of the feelings attached to the parental phantasies redound on the God relationship. This, I need hardly add, can be for good or bad, depending on the kind of relationships that were experienced in the parental encounters. If they were rich, mature, and genuinely love-filled, the coloration of the God-relationships will be very positive and uplifting; if they were immature, anemic so to speak, and fear-saturated, the unconscious effect on the God-relationship will be highly negative, no matter how beautiful and inspirational the classroom teaching be.

### **X-Element Confronting Teacher**

This is the x-element, as it were, with which the teacher is ever confronted and with which he or she must cope. Thus, even though one is teaching a very positive and enriching concept of God to the students, the assimilation of the teaching is being unconsciously affected, at times even hindered, by the student's own phantasies and concepts of, as well as attitudes towards, authoritative figures.

It is at this juncture that the teacher's own interpersonal relationship with the child takes on great meaning, personality-wise. After all, the teacher too is an authoritative figure, the first really great one that the child has met outside the home. Her impact on the pupil is naturally colored by the preceding relationships he had at home with his parents. Likewise she becomes to him unconsciously a symbol of the parental figures, with all that that implies. But granted this, she still proceeds to set up her own association with him as an authoritative person, and in this capacity she functions the rest of the year. Bearing in mind that the young personality is far from formed, and indeed is only beginning to open up to the non-home world with which it will subsequently deal, the teacher can, through a rich, love-filled relationship of her own making, have a power-

ful influence on his concepts, phantasies and attitudes. Her effect in the long run will be either a confirmation of the ideas the child already has or a challenge, one way or other, to the attitudes previously formed.

### **Mature, Creative Relationships**

If, please God, the teacher can set up mature, creative relationships with the encouraging concepts and attitudes these will generate, the student can be brought along most constructively. When, then, his conscious concepts of God are formed through instruction, they will be graciously welcomed into a wholesome, emotional milieu, which in turn will make its own significant contribution to the child's conscious experience of God.\* If not, if instead of this, we find bitter, unwholesome and threatening phantasies and attitudes from the home relationships being reinforced by sad, frightening and negative experiences in the classroom, such as humiliation, ridicule, contempt or rejection, we end up only too often with a personality whose experience with God is most unhappy, unproductive, anxiety-ridden and empty, simply because the colorations centering on authoritative persons (parents, teachers, etc.) have taken their toll on the relationship with the greatest authoritative Figure of all: God Himself.

Considerations like these serve to prove at least one point: that the classroom is a dynamic factor in the life of a child. It is the place where he truly learns, and in learning grows. It is also the place where he truly lives, and in living matures and integrates his personality. Any teacher who understands all this and utilizes this understanding to further the development of her students will experience a satisfaction and joy known to few others. Her dedication will bring its own unique reward; her achievements with young personalities will last long after she has left this earth; and the great glorification of God she effected in, with, and through her students will be but a pledge of the happiness that awaits her in her own eternal encounter with Him.

\* Cf. Chapter IV, *The Development of The Idea of God in the Catholic Child*, by Rev. John B. McDowell, Ph.D. (Catholic University Press, 1952)

#### **Deferred to a Fall Issue . . .**

#### **A Band for Your Elementary School**

By Rev. Joseph Mytych

Four simple steps to follow are given by the director of music education and staff member of the Chicago archdiocesan school board.

#### **Coming in the September Issue . . .**

#### **The Language Laboratory in High School**

By Brother Cuthbert, C.F.X.

In September 1959, Mt. St. Joseph High School, Baltimore Md. opened its foreign language laboratory. What preparation went into its planning by the school's staff of teachers of foreign languages, their investigations of existing college installations, the training they themselves took in an existing language laboratory, their planning methods adapted to the high school level—all are covered in this article as well as a description of the installation and observations of teachers after they had been teaching in it for six months.



## Choosing a CATHOLIC COLLEGE Series

# ROSARY HILL COLLEGE Buffalo, New York

Rosary Hill College is a four-year liberal arts day and resident college for women. Founded in June 1947 to meet the need for increased local facilities in Catholic higher education for women, Rosary Hill counted 44 in its initial enrollment in September 1948. At present there are 450 students enrolled; the student body is largely drawn from the city of Buffalo and Amherst areas. The remaining 20% is made up of students from out-lying towns near Buffalo and out of state and includes 1.7% from foreign countries.

### LOCATION

The College, with a landscaped twenty-seven and a half acre campus, is located in Snyder, a northern suburb of Buffalo. Access to the college is convenient from downtown Buffalo; the Buffalo Transit Williamsville bus passes the College every half hour. The western end of the New York State Thruway is one mile from the college, making it possible for students to commute to South Buffalo in fifteen minutes. The College is sixteen miles from Lockport and twenty miles from Niagara Falls with direct bus accommodations.

### ACCREDITATION AND RECOGNITION

Rosary Hill College is accredited by the Board of Regents of the University of the State of New York and the Middle States Association of Colleges and Secondary Schools. The College is affiliated with the Catholic University of America. The College is a member of: American Alumni Council, American Association of Collegiate Registrars and Admissions Officers, American College Public Relations Association, American Council on Education, American Library Association, College Entrance Examination Board, Association of American Colleges, Association of Catholic Colleges and Universities of the State of New York, Association of Colleges and Universities of the State of New York, Catholic Library Association, Franciscan Educational Conference, Middle States Association of Collegiate Registrars and Officers of Admission, National Catholic Educational Association, National Commission on Accrediting and the New York State Library Association. The Mercy Hospital Schools of Medical and X-ray Technology are affiliated with the College.

### OBJECTIVES

The educational plan of the College is based on the seven-hundred year old Franciscan concept of knowledge developed by Saint Bonaventure. It recognizes a two-fold purpose in all

human pursuits and studies: the repairing of the integrity of human nature and the alleviation of the needs of life. The former is accomplished by securing wisdom through the study of the liberal arts, as well as the practical and speculative sciences, and by repelling vice through the application of religious and moral principles to action, or the practice of virtue. The latter, the alleviation of the needs of life, whether material or spiritual, is accomplished through the skills of the vocational arts, and, in some cases, acquaintance with humanities. The administration and the faculty of Rosary Hill College strive to direct the curriculum and the conduct of the College so that each student may attain integrity and spirituality of mind together with requisite skills. The College endeavors to provide opportunities for the student to give consistent expression to right thinking in her relations with God, with her fellow man, to nature, and to her work—which are her way to fullness of life here and hereafter.

### FACULTY

Rosary Hill is conducted by the Congregation of the Sisters of Saint Francis of Penance and Christian Charity, which has been active in the diocese of Buffalo since 1874. Lay men and women staff 50% of the faculty and administrative positions; the other 50% of the college staff is composed of Sisters and priests.

### LIBRARY

Marian Library, opened in 1955, has a book collection of 26,612 volumes, adequate magazine and newspaper coverage in all fields, an excellent reference section, and a large collection of music records. The physical plant was built to hold a collection of 150,000 volumes.

### CURRICULUM

The degrees of Bachelor of Arts, Bachelor of Science, Bachelor of Music, and Bachelor of Science in Elementary Education for Sisters are awarded. A Bachelor of Arts degree may be earned by students who choose their concentration in one of the following fields: art, English, mathematics, modern languages, sociology, psychology, history, social studies, music, medical record librarianship, and biology-premedical and pre dental. A Bachelor of Science in Education is offered only for Sister Teachers. A Bachelor of Science degree may be earned in the fields of music, art, secretarial science, biology, chemistry, medical technology, and x-ray technology. Areas of major interest in the curriculum of the College are art, music, English



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language and literature (including journalism, drama, and speech), modern languages and literature (German, French, Spanish), mathematics, history, psychology, social studies, sociology, biology, chemistry, and secretarial science. Mercy Hospital in Buffalo is affiliated with the College to afford professional training to students in the fields of hospital services such as X-ray technology and medical technology.

#### CO-CURRICULAR AND EXTRA-CURRICULAR ACTIVITIES

**Student Personal Services:** Individual academic and spiritual advisors, placement bureau (graduate and undergraduate), lecturers.

**Student Clubs and Organizations:** All students on campus belong to the National Federation of Catholic College Students. The various commissions sponsored by the N.F.C.C.S.—Missiology, Mariology, Catholic Action, Family Life, Forensics—offer varied opportunities for student participation. All students belong to the National Student Association. The Student Government Association, composed of all students, governs through the Student Council. Clubs on campus comprise the Science Club, the Aquinas Book Club, the Art Club, the International Relations Club, a Chapter of the Music Educators Association, and the Sports Club. Membership in the Glee Club and Choir is open to all, as well as participation in all plays produced on campus. The Rosary Hill College Players present two productions annually.

**Student Publications:** The college newspaper, *The Ascent*, is published five times a year; the yearbook, *The Summit*, annually; *The Heights*, the literary publication, semi-annually.

#### ADMISSION REQUIREMENTS

These are the requirements for admission to the College:

1. Graduation from an approved high school.
2. Satisfactory ratings in the Scholastic Aptitude Test of the College Entrance Examination Board.
3. Recommendation of principal or guidance counselor.
4. Certificate of health.

#### EXPENSES

Tuition .....	\$600.00
General College Fee .....	\$75.00
Room and Board (approximate) .....	\$750.00
Application fee .....	\$10.00

#### SCHOLARSHIPS, STUDENT AID

A number of full and partial scholarships, including one full scholarship in art and one in music are awarded on the basis of scholastic ability, personal character, and financial need. Scholarship applicants must submit the following credentials to the Admissions Office: (1) scholarship application form; (2) scores achieved in the Scholastic Aptitude Test of the College Entrance Examination Board taken in January, February, or March; (3) transcript of high school record accompanied by recommendation of the principal or counselor; (4) parents' Confidential Statement of the College Scholarship Service. Forms may be obtained from the high school counselor or through the College Scholarship Service, Box 176, Princeton, N. J. Applicants for an art scholarship must fulfill scholarship requirements and present an art portfolio on the day appointed by the Committee on Admissions. Applicants for a music scholarship and all students who intend entering the music concentration participate in an audition at the appointed time by the Committee on Admissions. Portfolios and Auditions are usually required in March.

Various types of loans, including the New York State and Federal Loans, are available for students. The Midland Time Plan for education is also available.

#### ILLUSTRATIONS

*Opposite page, top:* Alverno Hall houses the out-of-town students in a perfect Georgian setting; Fatima Lake with its encircling walks affords a pleasant scene for campus relaxation; the traditional candlelight ceremony encircling Our Lady of the Rosary marks the Freshman cap and gown ceremony.

*Opposite page, bottom:* Practice teaching in nearby schools for those interested in the field of education; serious young scientists at work in the chemistry lab; art students add final touches to their paintings for the Senior Exhibition.

*This page, from top:* Juniors take on a festive air as they leave campus to join the Moving-Up Day parade into downtown Buffalo; same members of the Sports Club enjoy a ski weekend during the frosty season; dormitory has its serious moments just before lights out; the Mercy Schools of Technology have their share of Rosary Hill seniors majoring in hospital services during their senior year; a between class break finds the student lounge a beehive of activity; a pause for refreshment during one of the inter-college mixers with area colleges.



# The Catholic Viewpoint in Education

TODAY more than at any other period in the history of the world, is the force of education felt in the lives of both individuals and nations. Within our own lifetime, the effects of certain systems of education in the lives of many people are readily recalled. Witness the results of education in countries such as Germany and Russia, and in other countries behind the Iron Curtain. The boys and girls who make up our classes throughout this country are the potential leaders in this world tomorrow. Are they receiving an education commensurate with the needs of the times? What about their needs, physical, social, emotional, and spiritual? Are these needs being fulfilled by the teachers who are attempting to bring into these lives the Catholic viewpoint in education?

Before attempting to examine the type of education given to our pupils, it is well perhaps to ask ourselves, "What is education?" To secure an adequate answer, do not open any of the so-called modern texts—as they are quite at variance as to what really constitutes education. Some definitions emphasize idealism, some naturalism, others pragmatism.

In a class a short time ago, over fifty definitions were examined. These definitions were presented<sup>1</sup> in an attempt to show the wide divergence in defining education. Out of the fifty definitions stated, only five or ten per cent mentioned the spiritual training of the child. If education is the training of the good citizen alone, then we have the type of training existing today in those countries behind the Iron Curtain. If education is solely the developing of the socially competent individual, again there results an individual with a warped system of values. If education is the making of the intellectual robot, the end product is he who knows the "what" but not the "why," who has been informed but not formed.

## Takes Cognizance of All Facets

What, then, is education? Rightly stated, it is the



Sister Mary Josephina is associate professor of education at Boston College. She concerns herself with both the graduate and undergraduate levels. A graduate of Mt. St. Joseph Teachers College, Buffalo, N.Y., she earned her M.Ed. and D.Ed. degrees at Boston College. Her specialty was administration and guidance. Her contributions to educational periodicals number over two dozen. She is often called upon for talks before teachers and other groups.

formation of all the powers of the individual, physical, social, intellectual, aesthetic, and spiritual, according to their essential hierarchy . . . and directed toward the union of the educand with his Creator as the final end.<sup>2</sup> This view of education takes complete cognizance of all the facets which go to make the whole child's total personality. It serves to make applicable the seven objectives of Catholic education: (1) to develop intelligent Catholics; (2) to develop spiritually vigorous Catholics; (3) to develop cultured Catholics; (4) to develop healthy Catholics; (5) to develop vocationally prepared Catholics; (6) to develop social-minded Catholics; (7) to develop American Catholics.<sup>3</sup> Using these objectives on which to base our system of education, due recognition is given to the component parts of the child's individuality and each part according to a rightful scale of values.

American schools are doing a splendid piece of work to give boys and girls an education consonant with the ideas of so-called modern educators. With the well constructed type of building, adequate equipment, and the excellently trained personnel who staff these schools, many pupils are receiving what is thought to be a thorough training to fit them for life. However, there is a growing alarm over the condition of the schools, which although better prepared to care for the physical and social needs of boys and girls than they were fifty years ago, are not turning out the product commensurate with all the money, energy, and attention put into education.<sup>4</sup> Many school systems are turning out pupils who are physically, socially, and intellectually competent. Notwithstanding all this, the schools are failing to educate completely when due thought is not given to the spiritual education of the child. In an issue of *Life* it was stated that American educators are turning out a nation of religious illiterates.

. . . our educators will have to face the final and most deep-rooted ailment of our school system: its seeming bafflement by religion. Our public schools and colleges are rarely antireligious. They simply ignore religion. They look on it as a minor amusement to be practiced by those who find it fun and to be neglected if one so desires. . . . If a child is taught a vast number of things for twenty-five hours a week . . . and during this time the subject of religion is never treated seriously, the child can only come to view religion as, at best, an innocuous pastime preferred by a few to golf or canasta.<sup>5</sup>

## Compared to Triangle

Education can aptly be compared to a triangle—the teacher, the teaching, and the taught. Without the one taught, the child, schools would have no reason for existing. The child is the most important cog in the very complex business called education.

A Catholic viewpoint in education regards the child as the handiwork of God, created for a purpose here on this earth and for an eternal destiny in heaven. The child is not complete in himself but finds his completion in God, his Creator. The child has been given a conscience, a free will, and he is responsible to others for his conduct. In the true home, long before he comes to school he has been taught habits of obedience, respect, and prayer. It has been rightfully said that the child learns more during the first six years of his life than at any other period. During this time the teacher has been his mother—she is the teacher par excellence. However, training in the home must be supplemented and perfected by the powerful aid of religion.<sup>6</sup>

When the child leaves his home and comes to school his physical growth and development are well taken care of in the many examinations given him: his eyes, ears, heart, weight, height, and even his feet. All is carefully noted on his health card or on his cumulative record, which will follow him through school. So much for the physical.

## Teacher Observes

During the first few weeks at school, the child is carefully studied by the teacher who, with her knowledge of child development, studies each pupil to ascertain his social and emotional status. Is the child shy, timid, introverted, or is he too aggressive, extroverted, selfish, and demanding? In the light of the above questions the teacher notes any deviations from the norm of accepted behavior and skillfully guides each individual pupil so that he becomes well adjusted to the school environment. Even the pupils themselves, by tests of social acceptance, help the teacher in determining who are the isolates and the stars of this particular group.

Within a short time formal learning enters as a daily activity, through reading, number work, and communication skills. Again the pupil is measured in the light of his ability and the achievement of his companions; and is listed as an average, a below average, or an above average pupil. Thus his physical, emotional, social, and intellectual growth and development have been the concern of the school by definitive study and observation. Available for the teacher are the results of research and study of the child at various maturity levels.<sup>7</sup>

## Real Issue Avoided

Nowhere along this lane have any systematized spiritual and moral development and growth been observed in the schools except in an incidental manner.

Realizing this defect in education, thinkers in the field have long felt the need for something more dynamic, more productive of fruitful and permanent results in human life and have compensated for the lack of spiritual training by setting up classes in ethical training, Bible reading, character training, and released time classes. However, with all the attempts to supply some sort of religious training, nothing startling has been the result. Might not the cause be that the real issue has been avoided by denying that lasting and desirable behavior patterns can find their sanction only in religion, that education is worthy of the name when it trains the child in all aspects of his individuality?

One of the major criticisms of public school education was the deplorable status of the training of children in moral and spiritual values.<sup>8</sup> The Catholic viewpoint seeks to supply this deficiency or lack in the total education by giving pupils a moral and spiritual training which will be the capstone in the completed development of the individual. For the Catholic pupil the spiritual x-ray of religion penetrates the opaque surface of everything the child learns in school.<sup>9</sup>

## Fashioner of Souls

The second aspect of the triangle is the teacher. A Catholic viewpoint in education ever recognizes the teacher as the one vested with authority carrying on and handing down the culture of the race, be that culture religious, social, or aesthetic. Her position is not merely to inform but to form, not to stoop down to but to raise aloft the pupils by her direction, counseling, and wisdom. She understands children and realizes each child is unique and different, with a need for security, affection, success, and belonging. The teacher with the Catholic viewpoint in education has the most glorious of assignments, that of forming other Christs, who not only know about Christ, but know Christ in all His loveliness, so that they can live the Christ-life in its fullness. The good teacher becomes the fashioner of souls.

Teaching is the third part of the educational triangle. From the earliest days of educational interest, the three R's were considered all important parts of the curriculum. Yes, even religion, the fourth R, was also a part of the school day in the days before the advent of Horace Mann's influence in the schools of Massachusetts and thence throughout the country. If a well integrated personality is to emerge from our schools, then the whole child must be trained. Not only his physical, intellectual, and social needs must be satisfied, but his spiritual as well.

A good education is not so much one which prepares a man to succeed in the world as one which enables him to sustain failure. Even Communist Russia, proclaiming its atheism, appreciates this need for spiritual assurance, holding forth the fraudulent promise of an earthly paradise of proletarians. This demands sheer faith. . . .

(Continued on page 766)

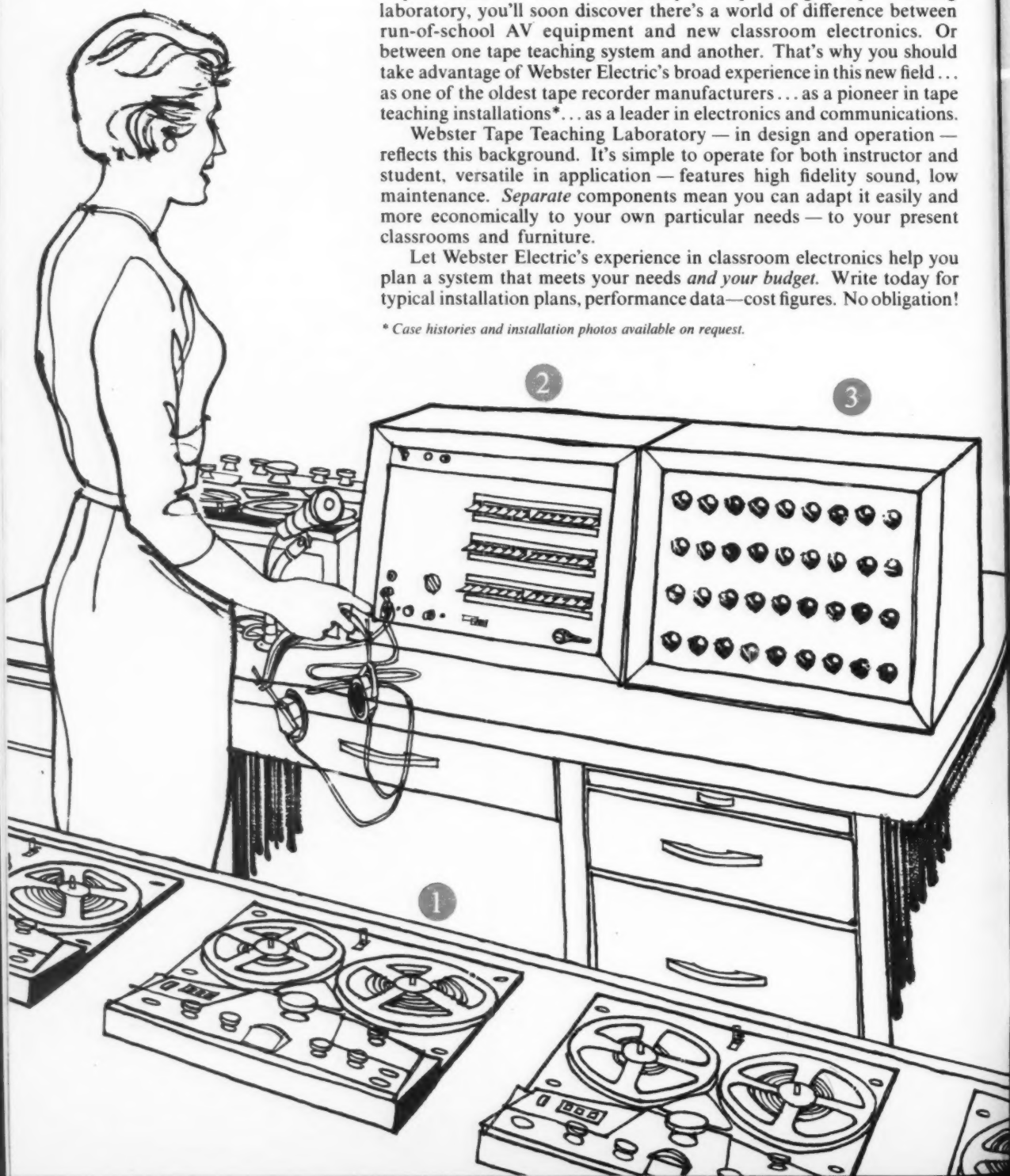
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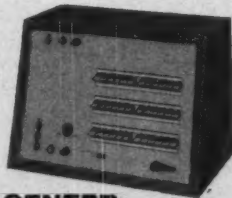
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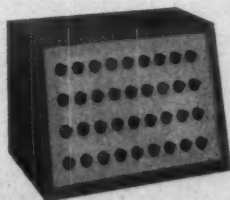
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#### 2 MONITOR CENTER

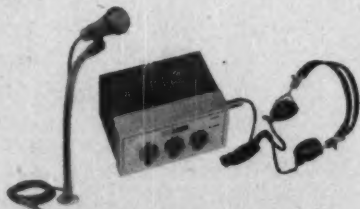
Compact, desk-sized control unit. It provides contact between instructor and 6 to 36 students — add-on units increase capacity to 54 or more stations. The instructor can "listen in" without disturbing the student, or carry on a two-way conversation. Annunciators (optional) permit students to contact the instructor. Pressing a button on the student control lights up the student's selector key on the monitor center and sounds a soft buzzer. All-call and paging features also available. Monitor center is attractively finished in gray with black accents — also in custom colors. Panel design fits standard EIA rack.



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# Junior Great Books in High School

"Words are inadequate to express the value he is receiving from this program. He not only enjoys this supervised reading, but his choice of words is expanding. The opportunity to meet with others and exchange viewpoints tends to broaden his personality."

THE QUOTATION ABOVE CONCERNS the Junior Great Book Program and was written by the parent of one of the boys participating in the group at St. Xavier High School in Louisville, Kentucky, during the past year.

This unusual approach to reading grew out of a talk given by the Rt. Rev. Felix N. Pitt, secretary of the Catholic School Board of Louisville, to the professional laboratory techniques workshop at Ursuline College during the summer of 1957. The talented student and our obligations, as teachers, to challenge him were being discussed. The Junior Great Books Program was a means presented. A pilot group was formed and functioned with great success in the Louisville grammar schools during the 1957-58 school year.

It was soon realized, however, that for the program to reach its full potential, it would have to be expanded to high school. Consequently, in the spring of 1958, Dr. Jack Ford, professor of philosophy at Bellarmine College, Louisville, and leader of the pilot group in the grammar schools, and Brother De Paul, C.F.X., librarian at St. Xavier High School, discussed the possibility of continuing the program through four years of high school. A tentative reading list was drawn up during the summer of 1958, and in October the program was put in operation.

## Twelve Freshmen Selected

For the experimental group at St. Xavier, twelve superior freshmen were selected to take the course. Twelve was purely an arbitrary number, though, ideally, the group should never exceed twenty. The selection was based on the students' records and the opinions of the teachers in the freshman year. This

initial group read fourteen books, meeting every two weeks after school, for a two-hour discussion. These discussions were led by Brother De Paul, the librarian, Brother Thomas More, the principal, Dr. John Ford, and Miss Louise Kannappell, English Professor at Nazareth College, Louisville. Because of the strenuous reading burden on the student from Great Books and English assignments, the number of books has been reduced to eleven and the discussions spaced three weeks apart.

## Eventually Four Groups

This year another group of twenty boys, selected because of their participation in the grammar school program, will form the freshman group, while the original group moves into the sophomore year. Eventually there will be four groups, with separate discussions for each. Though the discussions are scheduled for three-week intervals, longer books are strategically placed so that the boys have a maximum amount of reading time. No boy is excused from the discussion unless he is legitimately absent from the regular school day. There were only three absences, all because of illness, during the 1958-59 school year.

While the list of titles is still experimental and subject to revision, the freshman list is more or less stabilized on the experience gained during the 1958-59 school year. The sophomore list will be revised and fixed at the end of the year, as will the junior and senior titles once the books have been examined under actual working conditions.

## Basic Principles Underlying Selection

Four basic principles were used in selecting the titles. First consideration has to be that of avoiding duplicating the grammar school list. Second, the book had to be a substantial contribution to literature, if not a classic; third, it had to be available in paperback or cheap reprint; (all the titles are available in a cheap edition, except Farrell's *Companion to the Summa*), and last, it had to be one which did not appear on the regular or supervised reading lists. The total cost for the two-year program was \$325. The Junior Great Books Program at St. Xavier is sponsored by the Parent-Teacher Association.

## Principal States Objective

The over-all objective of the St. Xavier Junior Great Books Program is stated by its principal, Brother Thomas More, C.F.X.:

I am always in favor of a program which attempts



Brother De Paul is teacher of English and librarian at St. Xavier High School, Louisville, Kentucky, where he has been teaching for the past three years. Previously he had taught for ten years at Mt. St. Joseph High School, Baltimore, Maryland, serving also as librarian. A graduate of Catholic University, he has a masters degree in library science from St. John's University, Jamaica, N. Y. Brother is a member of A.L.A. and C.L.A. and the Kentucky Library Assoc. He has contributed to *Best Sellers*.

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to develop in students a spirit of independent study, an open but critical mind, and a willingness to explore under the direction of a sympathetic teacher the rich mine of literary works of the past and present. The Junior Great Books Program is an excellent instrument for achieving these ends.

Specifically, the program is designed to bring the student into contact with those literary masterpieces which are our heritage, to train him to single out the significant ideas found in them, relating them in a thoughtful manner to our own times, and to develop in him, through regular and probing discussion, an articulateness which will enable him to assert and defend his ideas in public discussion. Within this framework, then, the reading becomes secondary to the discussions, since it is here that the student's ideas are challenged by leader and follow students, and it is here that he learns to understand because he is forced to seek the why of the problem. Because the success of the program rests on the discussions, and, ultimately, on the leader, it is important to select leaders who are qualified, sympathetic, but demanding, and who show great enthusiasm for the work. Periodic changes in leaders will keep the group mentally alert, alive and energetic.

### Intellectually Gifted, Our Salvation

Ever since the Russians startled the world with their announcement that they had successfully put "Sputnik" into orbit, educational circles in America have been in a dither discussing how to improve the education of our gifted children. The Junior Great Books Program is itself a product of one such discussion. It would seem, however, that in formulating this program, its originators have struck at the basic weakness which has caused our educational system to stagnate for so long, namely, the problem of reading and clear, analytical thinking. America today is a land of "doers," not "thinkers," and this weakness we have transmitted to our youngsters, not so much by design, as by the indifference we have manifested in permitting them to become surrounded by the surfeit of mediocrity alarmingly displayed in the recording, motion picture, and television industries. If we really are in danger of being surpassed intellectually by the Russians, surely it is in the intellectually gifted children that we find our salvation. There are few who would disagree that the place to start rebuilding the intellectually challenging curriculum the progressive educationists have sought to destroy is with the young. This program is not a panacea; nor is it without its faults, but at a time when talk about the intellectually gifted is being replaced by action, it is a practical plan, not only for putting more "Explorers" into space, but also for producing, once again, truly educated students from our educational institutions.

### Sample Lead Questions for Discussion

It is impossible to give an adequate formula for selecting questions. Generally speaking, about ten good

lead questions, built around universal notions in the book, will suffice for the two hour discussion because the skillful leader will explore and probe the ideas presented by the students in response to the original question. The follow-up questions, the "why" and "for what reason" are more important than the lead questions.

About seven of the following lead questions were used in the discussion on Poe's *Tales*.

1. What is your reaction to Poe? Likes. Dislikes. Good or bad writer? Does he overwrite? Does he deliberately search for the unusual word? Examples. Is their any word (words) which he keeps repeating?
2. Why are most of the stories written in the first person? Does this add to the illusion of reality?
3. Does the absence of dialogue disturb you? Is it effective? Why?
4. Are there any significances to the long introduction in many of his stories?
5. Why does the death theme occupy a major portion of Poe's works?
6. Why do people like horror stories?
7. Do Poe's characters live in a world that we know? Are they guided by religious forces and convictions as we are? Do they act as people who have free will?
8. In his horror stories is there a consciousness of the moral law? Do his characters live outside the moral law? What is the moral law?
9. Does the "I" in Poe's stories emerge any better at the end of the story? Is there an inner change in the "I"?
10. Why did Poe write? Do you think his interest was just to write morbid horror stories?
11. If you could have met Poe, do you think you would have liked him? Why?
12. Are his tales and characters related to this world? Does he create an imaginative world of his own?

### Book Selections

#### FRESHMAN YEAR

<i>How To Read a Book</i>	Adler	Simon Schuster
<i>Companion to the Summa (Selections)</i>	Farrell	
<i>Democracy in America</i>	Tocqueville	New American Library.
<i>Poe's Tales</i>		Penguin
<i>Acts of the Apostles</i>		
<i>David Copperfield</i>	Dickens	Modern Library
<i>Politics</i>	Aristotle	Regnery
<i>Walden Pond</i>	Thoreau	New American Library
<i>Antigone (11 Plays of Greek Dramatists)</i>	Sophocles	Grosset
<i>The Iliad</i>	Homer	New American Library.
<i>Doctor Faustus</i>	Marlowe	Barron's Educ. Series

#### SOPHOMORE YEAR

<i>The Art of Thinking</i>	Dimnet	Premier Books
<i>Federalist Papers</i>	Hamilton	Liberal Arts
<i>History of the Peloponnesian War</i>	Thucydides	Modern Library
<i>Ethics</i>	Aristotle	Bound with <i>Politics</i>
<i>Civil Disobedience</i>	Thoreau	Bound with <i>Walden</i>
<i>Man of Property</i>	Galsworthy	Scribner
<i>Companion to the Summa (Selections)</i>	Farrell	

## Reconstruction of the

Social Order Pius XI  
School For Scandal Sheridan  
The Odyssey Homer  
Johnson Sampler Boswell

Paulist Press  
Barron's Educ. Series  
New American Library  
Premier Books

## JUNIOR YEAR

Companion to the Summa (Selections)  
Basic American Documents

Huszer and  
Littlefield (Ed.)

Confessions of St. Augustine  
Life of Abraham Lincoln  
Nature of the Physical World  
Crime and Punishment  
Brideshead Revisited  
Arms and the Man  
Enemy of the People  
Lamb's Essays  
Paradise Lost

Lorant  
Eddington  
Dostoyevsky  
Waugh  
Shaw  
Ibsen

Milton

## SENIOR YEAR

Companion to the Summa (Selections)  
Civilization on Trial  
Apologia Pro Vita Sua  
Seven Story Mountain  
Treatise on Law  
Brothers Karamazov  
Heart of the Matter  
Death of a Salesman  
Ghosts  
Importance of Being Earnest  
Areopagitica

Toynbee  
Newman  
Merton  
Aquinas  
Dostoyevsky  
Greene  
Miller  
Ibsen  
Wilde  
Milton

With the exception of Farrell's *Companion to the Summa* all books are available in paperback or cheap reprint. Because the program is a progressive one, starting with freshman and gradually working into a four year course, the junior and senior titles have not been experimented with and are merely tentative suggestions.

## The Catholic Viewpoint in Education

(Continued from page 761)

Only we Americans decline to recognize the necessity of a living faith.<sup>10</sup>

Junior homemakers are trained in the sewing course at Seton High School, Baltimore, Maryland. Sophomores are making initial attempt at matching patterns.



## A Principle of Integration

Religion must be an integral part of the school curriculum. How can science be taught if never a mention is made concerning the God of all science with the sense of gratitude owed Him for the creation of the many wonders around us! Instead of education being God-centered, it becomes man-centered and God becomes an appendage to His own creation. How can history be presented without a knowledge of the God on whom all history turns? In the teaching of American history alone, no objective presentation can be given without a due appreciation of the part played by religion in the formation of these United States. Pupils in schools where there is not a Catholic viewpoint in education as the basic philosophy of that school system are being denied a full knowledge of the culture which is rightly theirs. The rest of the curriculum, music, art, literature, all find in religion the strength of beauty which is their strong appeal to the minds of our youth. Religion will then be as a principle of integration which will help the child to develop a sense of God, a sense of direction, a sense of responsibility, and a sense of mission in this life.

A Catholic viewpoint in education seeks ever to bring God into the hearts and souls of the pupils, to train the head, the heart, and the hand, but especially the heart, for unless the heart is impregnated with habits of virtue and right living then all the knowledge obtained will be as nothing.

## Color and Fashion Life

Long after the child has left the precincts of the schools, the many facts that he has learned will be soon forgotten; but the attitudes, ideals, and appreciations which result from the teacher and the teaching are frequently caught and often not deliberately taught. These will color and fashion his life and will stay with the child and influence him for good if the integrating force of religion has been a part of the rightful heritage due the child. Thus, the fourth R will provide him with a norm, a measure for his philosophy of life.

We want our boys and girls to be good citizens and we want them to be good Christians, who not only know Christ's life but who live Christ. Inevitably such will be the result if a Catholic viewpoint in all facets of education is present in our schools.

<sup>1</sup> Cunningham, W. F., *The Pivotal Problems of Education*. New York: The Macmillan Company, 1940, p. 17.

<sup>2</sup> Redden, J. D., and F. A. Ryan, *A Catholic Philosophy of Education*. Milwaukee: The Bruce Publishing Company, 1956, pp. 23-24. <sup>3</sup> *Ibid.*, p. 135.

<sup>4</sup> "Ten Criticisms of Public Education," *Research Bulletin*, XXXV (December, 1957), National Education Association, p. 159.

<sup>5</sup> *Life*, October 16, 1950, p. 17.

<sup>6</sup> Yzermans, Vincent, ed., *Pope Pius XII and Christian Education*. St. Meinrad, Indiana: Grail Publications, 1957, p. 8.

<sup>7</sup> Mehl, Marie, Hubert Mills, and Douglass Harl, *Teaching in the Elementary School*. New York: The Ronald Press Co., 1958, p. 53.

<sup>8</sup> "Ten Criticisms of Public Education," *op. cit.*, pp. 168-171.

<sup>9</sup> Daly, Anthony W., *Inalienable Civil Rights in Education*. A pamphlet published in St. Louis, Missouri, July 18, 1959, p. 2.

<sup>10</sup> Mehl, *op. cit.*, p. 97.

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# Teacher to Teacher

## ...in Brief

### THE MASS

By Sister Catherine Joan, S.N.D.  
deN.

AS RELIGIOUS TEACHERS WE are obliged in a particular way to develop in children the dispositions which favor the action of grace and we should endeavor to present Christian doctrine in a concrete and thorough way, well adapted to the times in which we live. In his book, *My Mass*, Father Putz, S.J., says that the "Mass is the living summary of Christian doctrine. There we learn by being made to practise it, what religion really is; not a petty self-centered transaction—a pious selfishness; but primarily love and worship of the Infinite—self surrender; not a piece of imaginative sentimentality, but an active sharing in the objective Christian fact, in the life and sacrifice of Christ's Mystical Body."

#### Primary Source

For us who are trying to find ways and means of teaching the Mass there are at hand innumerable pamphlets, magazines, and books, but after a careful perusal of them we are led to the discovery that the

primary source from which all the above have drawn their inspirations and teaching is the encyclicals of the Popes. Foremost amongst them are the *Miserentissimus Redemptor* of Pope Pius XI and the *Mystici Corporis* and *Mediator Dei* of Pope Pius XII.

There is nothing that I can say or offer to you that has not been better said in the last mentioned encyclical which has become the Magna Charta of the Liturgical Movement throughout the world, that is the *Mediator Dei* which was written just ten years ago as a guide for the efforts being made all over the world to regain full understanding and use of the Church's traditional prayer and worship—the Mass.

Let me attempt to give a summary of the doctrine of the Mass outlined in the above mentioned encyclical.

#### Introduction

*Christ's redemptive work continues in liturgy* (1-12). Jesus, the Son of God, Mediator between God and men and high priest, gave Himself to the task of saving souls even to the point of offering Himself as He hung on the cross, a Victim unspotted unto God to purify our conscience to serve the living God. In obedience to Christ, her Founder, the Church prolongs the priestly mission of Jesus Christ mainly by means of the sacred liturgy, especially at the altar, where constantly the sacrifice of the cross is represented.

#### 1. Nature, Source, Development

*A. The Liturgy is public worship* (13-22): Pope Pius XII says that it is unquestionably the fundamental duty of man to orientate his person and his life to God, and man does turn to God when he acknowledges His supreme majesty and

supreme authority. This worship of God, however, is binding on the whole community of men bound together by mutual social ties.

*B. The liturgy is exterior and interior worship* (23-65): Both external and internal elements are absolutely necessary and essential for the performance of the Mass. The Church regulates every detail of the external ceremonial but it is the interior adoration and surrender of each participant which constitutes the chief element of divine worship. Only in so far as we are united with the Christ who offers the Sacrifice to his Father will our worship be an efficacious means of sanctity. We must *will* to be redeemed. In this section of the encyclical, our holy father urges individuals to prepare themselves assiduously by means of private meditation, prayer, examination of conscience, and holy lives for the public prayer of the Mass. Individuals so preparing themselves for the action of the Mass will be bound together harmoniously not only during the celebration of the Mass but in their conjugal, social, economic, and political lives.

*C. The liturgy under the hierarchy of the Church:* Just as baptism sets Christians apart from non-Christians so Holy Orders separates the clergy from the laity. To those in Holy Orders all other Christians must turn. Many of us are aware of the controversial questions which have arisen among some of the over zealous liturgists who would make the power of offering of the layman in the Mass as important as the priest's position as the mediator for the people. The pope in very succinct terms limits the position of the laity in the established hierarchial order of the ministers of the Church's function.

#### 2. Eucharistic Worship

When we reach this part (66-137) of the encyclical we are on more familiar ground. Our catechisms have taught us well of the nature of sacrifice; the difference between the sacrifice of the cross and the sacrifice of the Mass as well as the intimate sameness of the Priest, Victim, and Ends of both. Holy Communion and Adoration of the Blessed Sacrament are subjects which pertain more to the sacramental rather than the sacrificial as-

Sister Catherine Joan, a teacher of math and science, is at present teaching modern algebra to the Freshman class at Academy of Notre Dame de Namur, Villanova, Pa. Hers is one of the twenty-five schools using Dr. Finan and Father Dunstan Hayden's new book. Sister received a National Science Foundation grant in mathematics last summer and one in biology last winter. She had also received a teacher's grant at the University of Pennsylvania in modern atomic physics the summer of 1958. Sister taught biology at Trinity College, Washington, D. C., for fifteen years and for two years she was a math and science teacher in two of her community's college prep schools. She is graduate of Emmanuel College, Boston and was a medical technician for Dr. Frank B. Mallory at the Boston City Hospital. She received her M.A. from Catholic University, having majored in psychology under Dom Thomas V. Moore.

## Teacher to Teacher—In Brief

(Continued from preceding page)

pects of the Mass and are explained better.

### 3. The Divine Office and the Liturgical Year

A. Because worship should be spread over all times and phases of life and because "we ought to pray always and not to faint," our Holy Father commends highly the divine office which is the "prayer of the Mystical Body of Jesus Christ offered to God in the name and in behalf of all Christians, when recited by priest and other ministers of the Church and by religious who are deputed by the Church for this." He urges the laity to participate more often in the office chanting or reciting it on Sundays and feast days and quotes Cassiodorus beautifully speaking about the psalms: "With the celebration of matins they bring a blessing on the coming day, they set aside for us the first hour and consecrate the third hour of the day; they gladden the sixth hour with the breaking of

bread, at the ninth hour they terminate our fast, they bring the evening to a close and at nightfall they shield our minds from darkness" (138-150).

B. *Cycle of the mysteries of the liturgical year* (151-165): The perfection of religion is to imitate what you adore (St. Augustine). The liturgical year as proposed to us by the Church revolves around the person of Christ. The souls of Christians should be like altars on which mysteries of Christ's life are re-enacted.

C. *Feasts of the Saints* (166-171): Besides the mysteries of Jesus Christ, during the course of the liturgical year the Church celebrates the feasts of the saints. We should imitate the lives of the saints just as they imitated the life of Christ. The sacred liturgy put gems of sanctity before us so that we may consider them for our salvation and "rejoicing at their merits. We may be inflamed by their example."

### 4. Pastoral Directives

*Pastoral Directives* (172-204):

Very practical applications of the doctrine of the Holy Sacrifice expounded throughout the encyclical are added to the last part of the letter. As teachers we can profit by a thorough reading and meditation upon this part of the encyclical. Our Holy Father speaks at length about the value of exercises other than the Mass as a very good preparation for understanding and living the Mass. Some of the chief devotions mentioned are: meditation, the rosary, examination of conscience, retreats, visits to the Blessed Sacrament, May devotions to our Lady, and June devotions to the Sacred Heart.

In the closing paragraphs of this great encyclical, Our Holy Father pleads for a close collaboration between the clergy and the people in all phases of the liturgical apostolate; the participation in the Holy Sacrifice of the Mass, the careful study to improve and enhance all the details surrounding the Mass, the Gregorian chant, the sculpture of altars and statues, the architecture of places of worship. His all-embracing solicitude for every



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phase of the public worship is most evident and serves as a blueprint for teaching reverence for all things pertaining to the Mass.

## THE TEACHER WHO RULES THE WORLD

By Sister Mary Evangelist, R.S.M.

WE HOME ECONOMICS TEACHERS are all aware of the efficiency needed by the modern American girl in the basic skills of cooking and sewing, in consumer education, interior decorating and the like, but are we as much aware of the need for forming the character and shaping the ideals of the mother of the America of tomorrow?

Our girls sometimes come to us filled with the materialistic ideas prevalent among our young people, and to give them principles and ideals that will lift them above these is no easy task. Their minds have absorbed unconsciously the damaging doctrines that cloud the dignity of woman, the beauty of marriage and the family, the meaning of conjugal fidelity and sacrifice. It is not enough for us to help them to be good, tender, and generous. We must make them wise and strong, and we must form women who can fashion homes as strongholds of a democratic world.

### Mother, the Influence

The home economics teacher handles a very vital part of the structure of our society. The mother in the home has always been considered the one who influences most the ideas of the family. She inspires, directs, and corrects them according to patterns befitting the perfect Christian. But there is an old saying, "We can't give what we haven't got," and this is very true of the prospective mother. It is our duty to give her what she does not have.

Sister Mary Evangelist teaches home economics at Assumption High School, Louisville, Kentucky. She taught for eight years in elementary schools, five in high school, and two years in a school for cerebral palsied children. Her experience has also included director of alumnae association, assistant guidance director, and moderator of the student association. Sister is a member of the National Catholic Council of Home Economics. She is working for an M.A. in home economics at St. Louis University.

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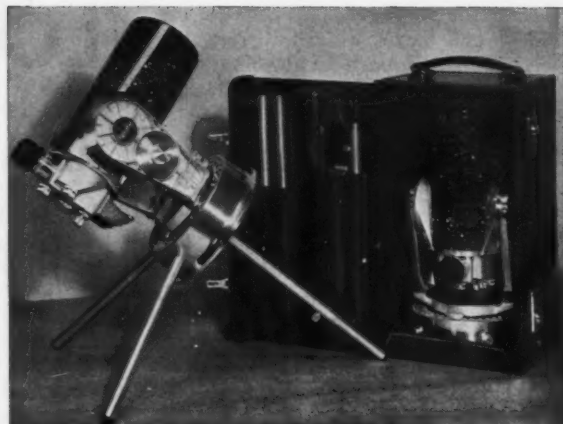
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## Teacher to Teacher—In Brief

(Continued from page 769)

Our role as teachers is more than just to teach about clothing, foods, and home management. We must constantly be on the alert to inspire and direct those in our charge with the correct principles and attitudes toward their responsibilities as parents of the future.

Our young people are hungry for a kind of spiritual nourishment of which they have been deprived. They want to develop in themselves those characteristics and habits necessary for becoming successful parents and it is our duty to provide opportunities for them to learn some of those intangibles. But how are we to do this?

### Many Ways; Reading Effective

Obviously there are many ways, but I have found that reading good books is one of the most effective. Suggestions and reading lists that lead them to discover very painlessly the beauty, the warmth, and the love of real family life, have endless possibilities.

Nothing we say or do can motivate them so strongly as reading such a book as the *Trapp Family Singers*. The "togetherness," the love for the Church and the liturgy could never be so effectively portrayed in any other way. Who could give them more dramatically than do Gilbreth in *Cheaper by the Dozen* and Bells on Their Toes and Walsh in *Promises to Keep*, an appreciation of the joys of the family playing together? Who could portray the womanly courage of the ideal wife, or describe the spiritual growth of a family, without becoming pietistic, as satisfactorily as does the Countess von Gutenberg in her book *Holding the Stirrup*? Who so well as Dale Evans Rogers in *Angel Unaware* could give the potential mother (who may be the mother of a Mongoloid child) an appreciation for the faith that is required of parents chosen by God to rear a handicapped child? Only a parent who has experienced such suffering can relate the love that is sweetened, strengthened, and made enduring by affliction borne well. Karen is another example of a mother's love exceeding all purely natural boundaries in trying to make known to all parents of cere-

bral palsied children the possibilities of developing the latent powers of the physically handicapped.

### Help for Facing Reality

The story of *Marie Chapdelaine* is very quiet and unobtrusive in its message of simple family life. In this mobile world, many girls are faced with the problem of living in trailer camps, and since many of us

have been spared such experience, what better way than through the reading of *Maggie* by Vivian Breck could be found to help such girls face this reality? Margaret Runbeck has given an excellent description of the child's wonder-world, and has unfolded the beautiful appreciation of parents for the most priceless treasure, the child, in her simple and fresh *Our Miss Boo*.

(Continued on page 788)

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The cake part needn't be a cake at all, but concocted out of an old hatbox, pasted over with one kind or another paper to resemble a nice big chocolate cake dripping with fluffy frosting. Poke lunch holes in top of cake, as

many holes as children. Insert a surprise-filled cone into each hole.

Of course there is no law against having a real cake, but in any event, although you could use paper for the cones, it adds to the fun for each person to get a delicious real sugar cone.

Now as to the surprise filling, print on papers a joke, riddle, fortune, stunt, or game to do which children will read out loud to class, when called upon in turn. And fill rest of cone with gaily wrapped candies.

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# Formal Logic

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Translated by **J. Roland E. Ramirez, Ph.D., and Robert Sweeney, Ph.D.**

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FORMAL LOGIC has been translated by Drs. Ramirez and Sweeney to meet the traditional needs of our seminary and college philosophical curriculum.

In bringing FORMAL LOGIC to the classroom, the translators have lost none of that comprehensiveness for which Dopp's work is famous, and the simplicity of this text is due exclusively to a faithful rendering of the lucid French presentation. This text is "easy" only in the sense that it is utterly clear; it is not "easy" in the sense that either Dopp or his translators have arbitrarily excised the more challenging material. The wisdom of Dopp's presentation of Minor Logic is that the beginning philosopher has been challenged seriously—but, by virtue of the clarity of style, enjoyably—so that he continues into Metaphysics and its special branches with a mind disciplined for Scholastic Philosophy's demands.

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# Book Reviews

**Problems in Ethics.** By Michael V. Murray, S.J. (Henry Holt and Company, New York, 1960; pages 388, with bibliography and index; price \$4.50).

Father Murray tells us in his Foreword that *Problems in Ethics* contains nothing original. It was his purpose in writing to acquaint the student with the basic principles of the moral philosophy of St. Thomas Aquinas. He chose to follow the *Summa Theologica* because an excellent English translation of this great work is available. Father Murray asserts his belief that an adequate moral philosophy is impossible unless ethics be subordinated to theology. Thomistic theology can supply for the deficiencies of a purely philosophical ethics. He deals very little with applied ethics, for the undergraduate students whom he had in mind in writing, have need to study first the principles of ethics in their complete or full exposition. "The aim of this book is such an exposition and only that."

The author's definition of ethics differs only in emphasis from the definition offered by a fellow Jesuit, Father Cathrein, a half century ago (*Catholic Encyclopedia*, V). It is interesting to compare the two definitions. Father Cathrein's is, "the science of the moral rectitude of human acts in accordance with the first principles of natural reason"; Father Murray's definition is, "the science of the moral rectitude of human acts as means of obtaining perfect happiness."

Other sciences, for example jurisprudence and pedagogy, deal with the moral conduct of man, but the investigation of what constitutes good or bad, just or unjust, what is virtue, law, conscience, duty, etc., what obligations are common to all men, does not lie within the jurisdiction of jurisprudence and pedagogy but of ethics. We feel that there is general agreement on the part of Father Murray with this statement of Father Cathrein. Father Murray promptly takes up the study of the end of man because ethics is a study in teleology. Then follows treatment of the moral act, the passions, the moral-

ity of human acts.

Next is the study of law. "The ethicist," writes Father Murray, "knows of an exterior source of good actions, a principle which regulates and obliges man from the outside to a definite course of action. This source is law." In his chapter on the eternal law and the natural law our author proves that the divine reason and human reason are the sources of law. "As a result we will have to say that the divine reason and human reason are not only the norm of morality but also the sources of law or obligation." He deals next with the properties and some consequences of the natural law: law and freedom, theories of obligation, sanction of the law, merit and demerit, punishment, and the immanence of the natural law. Because man often fails to develop a detailed knowledge of the natural law, he needs positive laws—divine positive law and human positive law. The fact of conscience exercises a mighty influence. "We may disobey it, but we know that we ought not to do so."

The final chapter is given over to the study of virtue, though we know that a moral act is, in truth, the effect of all of man's powers.

"It belongs to ethics to consider human acts as ordered to man's ultimate end. Ethics, then, is the science of the ultimate end as such and in this it differs formally from all other sciences . . . Its completion is to be found in moral theology, which contains no knowledge opposed to what is found by natural reason but which augments, clarifies, and strengthens the knowledge which natural reason has acquired about man's moral actions."

Copious apposite quotations from St. Thomas Aquinas help the undergraduate to form a Catholic mind in the field of ethics.

RT. REV. MSGR. PAUL E. CAMPBELL

**The American Secondary School.** By L. O. Taylor, Don R. McMahon, and Bob L. Taylor (New York, N. Y., Appleton-Century-Crofts, Inc., 1960; pages 492).

Believing that our high schools will be subject to criticism for not modifying their programs to suit the times, the authors put forth their proposals for secondary education in the future. Divided into four sections, *The American Secondary School* treats quite comprehensively the purposes and aims of the secondary school; the curriculum; current problems of the secondary school; and the means of providing better service for the future. The development of the secondary school in America and its aims past and present are covered quite well, but among its many groupings of aims the ultimate end of man and the consequent aims of Catholic education, or, in fact, real Christian education are not to be found. It is, indeed, unfortunate that the authors did not include in Part One the objectives of the Catholic and other parochial school systems.

Well written for the use of undergraduate students especially, each chapter is followed by interesting discussion problems and an excellent list of related references. The principles expressed by the authors are well supported by cases and incidents to fit their position. Good use is made of charts and tables to round out the content.

The chapter on "Improving School and Community Relations" is particularly good, and our Catholic school administrators could profit from many of the suggestions. "The Slow and the Rapid Learner" are dealt with through an intelligent evaluation of their peculiar problems and the means that might be used to deal with the 50% of high school students who fall into this category of slow or rapid.

This reviewer feels, however, that the authors have missed what to the Christian is the most important aim of education—to teach the child how to live so as to save his immortal soul. The authors see education as the attempt to make the individual a contributing contented member of society, one who leads a good life and has moral and spiritual values. These values are not explained. The authors define man as "a creature of supreme earthly dignity and worth." But man is more than that. He is a creature composed of body and soul and made to the image and likeness of God.

They have failed to see the real purpose of the parochial school as maintained by the Catholic Church—to enable the child to become a good Cath-

(Continued from preceding page)

olic so that he will reach his final end: Salvation. According to the authors the private school is justified because "our private free-enterprise system permits any legitimate type of business activity to operate." They further state that because the supporters of parochial schools believe that education without religion is incomplete "there is an implication, not often stated, that without indoctrination in the creed of their particular church many of the young people will fall away from the church." Are the authors themselves implying that the Catholic school only "indoctrinates" so as to keep members in the church? In Chapter One they state: "we will favor the American Way throughout this text, for we believe in it. This treatment supports the free use of intelligence and condemns indoctrination in the area of controversial issues." Their treatment of the parochial schools leads this reviewer to believe that they find the parochial schools quite controversial and existing only in competition with the public school system rather than side by side in providing education for America's youth.

The authors' concluding chapter is entitled "What is Better for Youth?" As usual the social, vocational, mental, and physical development of the student are stressed. In a final comment on the private and parochial school, they refer to the success of the private school in competition with the public school and show that certain studies conducted at Harvard and Princeton reveal that at a particular time, the graduates of the public high school did better academically than did the private high school graduates. Again they have missed the real purpose of the private parochial school. True, one can find figures to show that at particular times public school graduates have surpassed the parochial school graduates in particular areas. But this is only one phase of true education. The real evaluation of the private parochial school will be made at the Final Judgment: Did the private parochial school fulfill its first mission—to prepare the child for Heaven?

Summing up: Another well-written book in education from the usual naturalistic viewpoint.

BROTHER KILIAN, O.S.F.  
St. Leonard's High School, 852 Cypress Avenue, Brooklyn 27, N. Y.

**Teaching the Language Arts.** By W. F. Tidyman and M. Butterfield. (403 p. McGraw-Hill Book Co., N. Y. \$4.50.)

This college text provides a broad and functional program for the teaching of the language arts, which include oral and written language, spelling, handwriting, and grammar. The authors bring out that evidence of maturity is found in the vivid and exact use of words. "The approach to formulating sentences is thinking clearly and saying exactly what one wants to say." The authors attribute the lifting of material verbatim from books in the giving of reports to unfamiliarity with the material or to laziness and indifferent preparation. They propose definite provocative techniques for introducing the writing of original letters, stories, poems, plays, and reports. "Creative expression is satisfying in itself and often provides an outlet for deep, repressed feelings," they write.

In the teaching of grammar, the authors advocate that correct and incorrect forms should be presented side by side, properly labeled to indicate *right* and *wrong* and the child's task should be to identify the rule guiding the proper choice. One teacher quoted maintained that one composition corrected and discussed with the student individually is better than a dozen neatly corrected papers handed back for the pupil's own study. The authors recommend that children keep an alphabetized vocabulary box with words written on slips of paper to be looked up and used when the younger child is writing a letter or story in class. Teachers of the elementary grades should find in these pages many worthwhile and practical suggestions for enriching the total language arts program. The presentation is interesting and easy to follow, replete with examples of actual classroom situations.

NAOMI GILPATRICK, M.A.  
1288 Ringwood Ave., Haskell, New Jersey

**Letters of Mother Seton to Mrs. Julia Scott.** By Rt. Rev. Msgr. Joseph P. Code (The Father Salvatore M. Burgio Memorial Foundation, N.Y. 1960; pages 294; price \$4).

All who are interested in the Cause of Mother Seton will welcome this second edition of her letters to Mrs. Scott which have long been out of

print. There are one hundred and forty nine letters, written between April 1798 and July 1820 to one of Mother Seton's closest friends, and they reveal—as no other extant documents do—the human side of the writer. They are a wholesome corrective of the too abundant literature which portrays Mother Seton as an indefatigable doer of good works who found no time in her busy life for friendship or anything else that might distract her from prayer and her unending chores. The prayer, the busy life and the unending chores were real, but they were not the whole story. She did find time for her friends' affairs, and shared their joys and sorrows. In return she drew comfort and support from them, especially from Julia Scott who remained faithful and generous when so many others turned away.

Mother Seton's hopes for the conversion of Mrs. Scott were not realized, but that cast no shadow on a relationship that did credit to them both, as is clearly shown in these warmly affectionate letters.

This entirely new edition, which contains five additional letters, an Introduction, a running commentary by Msgr. Code, and identification of characters to aid the reader, is the first publication of the Foundation established to perpetuate the memory and carry on the work of Father Burgio, C.M., who did so much to promote the cause of Mother Seton. It is a work he urged Monsignor Code to undertake, and which he would have welcomed warmly.

(REV.) FLORENCE D. COHALAN

**A Short History of the Catholic Church.** By Denis Meadows (Devin-Adair Company, New York; pages 249 with Index).

*A Short History of the Catholic Church* is written for the general reader, for the Protestant as well as for the Catholic, as the author indicates in "For Whom This Book Is Written." The author's style is smooth and clear in stating the facts. Presenting the data by means of the biographical approach makes the book interesting and live reading. There are no illustrations to attract or distract the reader. The index is quite adequate.

The contents for the most part are accurate, but the material is barely an outline as would be expected from trying to encompass nearly 2,000 years of the history of an institution within

234 pages. Doors are opened for us to people and events, but there is no penetration within. This is a challenge to the interested reader whose curiosity may be whetted to know more. To satisfy any inquiries that might be raised it would be an asset if the author had given a bibliography of some of the better standard works he used for references. Some of the generalizations border on error. For example, on p. 118 with reference to the election of Urban VI we read: "In the spring of 1378 there was an election so beset with violence and terrorism that its validity could be questioned." Because of extensive recent researches on this election by capable church historians, the election of Urban VI has been accepted as valid by most French as well as other historians. The majority of cardinals had formally recognized him as pope, accepted benefices from him and obeyed his acts as valid. However, when Urban ordered reforms, the French cardinals objected and then questioned the validity of his election. The author could be referred to the following works on this subject: Walter Ullman, *The Origins of the Great Schism*, London, 1948; Louis Salem-

bier, *The Great Schism of the West*, N. Y., 1907; Mourret-Thompson, *History of the Church*, vol. V, St. Louis, 1930; Neill and Schmandt, *History of the Church*, Milwaukee, 1957, pp. 269 ff.

On the whole, this short history could be recommended to the general reader for opening in wide sweeps the horizons of the history of the Roman Catholic Church and for showing that despite the human weaknesses of its members it is still the institution founded by Christ on St. Peter and his successors, under the continued guidance of the Holy Spirit.

SISTER MARIE LÉONORE  
Chairman, Department of History,  
College of Mt. St. Vincent, New York  
71, N. Y.

#### The Church and Communication Arts.

With a Foreword by Rev. John E. Kelly (National Catholic Welfare Conference, Washington 5, D. C., 1960; pages 183; price \$3).

The material in this book is a summary of lectures and discussions at the first U. S. Catholic national-level seminar on communication arts held in New York, August 1959. It explains how to set up

public relations programs in dioceses, parishes, hospitals, schools, and religious communities.

Paul Cavaghan, one of the public relations representatives, holds that "fears, myths, simple ignorance, and misunderstanding" about the Church exist "among large segments" of the non-Catholic public.

Reporters representing both wire services and several major newspapers urge in the book that responsible Catholic spokesmen be made available when urgent news comment is needed. The lack of such comment has resulted in the Church's position being unrepresented, or misrepresented, they say.

The contributors discuss the techniques of news writing, and indicate the type of material editors are seeking in religious news articles, features and photo possibilities. Magazine, radio, television, and advertising personnel similarly discuss their requirements.

**Vessel of Clay.** By Leo Trese (Image Book, Garden City, N. Y.; pages 113; price 65¢).

The story of a day in the life of a priest. Swift-moving, simple style.

**The Lone Loneliness.** By Dorothy Day (Image Book, Garden City, N. Y.; pages 280; price 85¢).

## A Fifth-Grade Social Studies Textbook For Catholic Schools

# Our Country

#### Authors

Vincent P. De Santis, Ph.D., Associate Professor of History, University of Notre Dame.

Sister Mary Isabel, S.S.J., Ph.D., Elementary school principal, former supervisor, and experienced teacher at all levels of instruction.

Sister Mary Gabriel, S.S.J., M.Ed., Elementary school principal, pioneer in classroom instruction via open-circuit TV.

Sister M. Mercia, S.S.J., M.Ed., Guidance counselor and experienced teacher at all levels of instruction.

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# An Informed Person is .

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**and**  
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**CATHOLIC BUILDING AND MAINTENANCE—A Joseph F. Wagner, Inc. publication**

THE CATHOLIC EDUCATOR is the official publication of the Catholic Audio-Visual Educators Association

## CAVE's 9th CONVENTION in Retrospect

By Sister Jean Philip, O.P.

HUNDREDS OF EDUCATORS crowded the sessions of CAVE's 9th annual national convention at the International Amphitheatre, Chicago, during Easter Week. The splendid attendance was reminiscent of the first three conventions which CAVE held in Chicago during August of 1952-1954—at which time the meetings were scheduled to coincide with those of the National Audio-Visual Association.

This year's convention, held in conjunction with that of NCEA as has been the case since 1955, drew an attendance that was one of the largest in CAVE's history. We feel that this is a significant indication that audio-visual techniques are fast becoming an integral part of Catholic education.

As at most of CAVE's conventions, the program centered mainly on classroom demonstrations so that the audience was not merely told about things audio-visual but rather was afforded an opportunity of seeing how experienced teachers use audio-visual materials as an integral part of their method of teaching. Pupil response could thus be judged and the procedure evaluated by those witnessing the demonstrations.

But since some problems and procedures relating to audio-visual require an exchange of ideas, these were scheduled in a splendid panel and in a discussion session given over to the tape curriculum.

The panel discussion by leaders in the field of education focussed its attention on the practical problems confronting the classroom teacher in making use of

audio-visual materials. Sister Hilda Marie, O.P., Supervisor for the Sisters of St. Dominic, Adrian, Michigan, was the panel chairman. The panelists were Sister Mary St. Eleanore, B.V.M., Supervisor for the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa; Sister Mary Anacleto, R.S.M., Audio-Visual Coordinator, St. Xavier College, Chicago, Illinois; Sister Mary Dunstan, O.P., Supervisor for the Dominican Sisters, Sinsinawa, Wisconsin; and Sister Mary Edith, C.S.F.N., Supervisor for the Sisters of the Holy Family of Nazareth, Des Plaines, Illinois.

### Highlights of Panel Discussion

Many interesting highlights can be drawn from this panel discussion. We shall limit ourselves to these, however, as the panel talks will be published in these pages in a Fall issue. The first panelist chose to consider practical uses and selection of, A-V Materials "Many, responsible for the training of altar boys," said Sister Mary St. Eleanor, "have welcomed records which allow time for the prospective altar boy to repeat the Latin after the speaker. At present such records are so inexpensive that it is possible for a boy to own his own." At this point Sister played a sample.

"While visiting a fourth grade class," continued Sister, "I was amazed at the accurate application of multiplication. In response to my inquiry regarding the secret to the accuracy, the children urged their teacher to play the multiplication records which had been such an asset to them."

But we must discriminate in the selection of audio-visual material, warned Sister Mary St. Eleanor: "We must be aware of the necessity of accuracy in order that A-V aids present a true picture. Maps are excellent assets but there are times when we need to supplement them in order to convey more accurate ideas. For example: a child looking at Puget Sound in a map



Sister Jean Philip is principal of St. Patrick's School, Joliet, Illinois. She was program chairman of CAVE's 9th annual convention, held in Chicago, Ill., April 19-21, 1960. Since 1955 Sister has been a member of CAVE's advisory board. She has also been on the Chicago evaluating committee since 1956.

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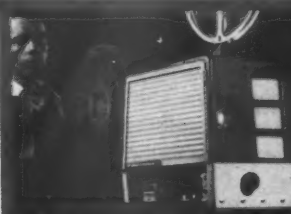
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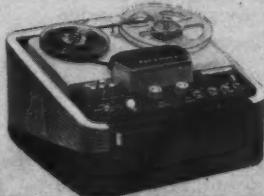
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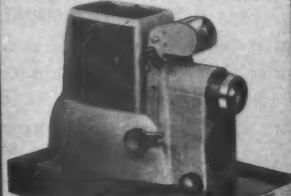
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CAVE sessions drew capacity audiences. Part of one is shown at left, in the International Amphitheatre, Chicago, Illinois, during the 9th annual convention of the Catholic Audio-Visual Educators Association.

might have little idea of the vastness of that body of water. If two or three slides, depicting the expansiveness of the Sound were projected (here Sister flashed sample slides on the screen for her audience), the pupil would be less apt to have distorted knowledge."

### Application of Tape Recorder in Teaching

Prefacing her talk as the second panelist, Sister Mary Anacleto asked her audience, "Is A-V the answer to speed up, to learn more, to learn faster?" She assured her listeners that "Audio-visual instruction could be a partial answer to this challenge. By its nature it concretizes learning, gives it depth; however, although it supplements verbal instruction, it can never supplant it." Sister then drew attention to some remarkable changes in audio-visual materials, suggesting that the producers were motivated by the needs of the times. "They have even attempted to change the philosophy of production," Sister stated, "making much of their output basic rather than supplementary. . . The teacher ponders on how she can develop her own particular interest and initiative in order to relate these to today's religion lesson and tomorrow's science program."

The body of Sister Anacleto's presentation dealt with the topic she had chosen: the tape recorder and its application to the classroom. "No other single piece of equipment for educational use," she stated, "has made quite the progress as has the tape recorder. . . Since the tape recorder functions so vitally today from kindergarten through college, it might be of interest to take a brief overview of its specific uses." As a first application Sister cited its value in story telling: "Story hour is always a big moment, formal or informal, from first grade to eighth. But an animated good story-teller is not always available. Why not find one and preserve the story on tape? A selection of pre-recorded stories arranged according to grade level and to season is a treasure-house in any library. Why not make your own?"

Recognizing that "The voice of tape is strongest in the demand for language laboratories," Sister allowed for the fact that many educators are waiting till the venture becomes more stable, but she urged teachers to use the interim as an opportunity for "every language

teacher to prepare materials for that day when the language laboratory becomes a reality in their schools."

Sister Anacleto devoted the latter part of her talk to some very practical points relating to types of tape recorders, techniques in taping, and ended with a reminder on care in labelling and filing tapes whose recording is intended for further use.

### Audio Visual Methods

The third panelist, Sister Mary Dunstan, explored audio-visual methods in the classroom. "There are certain principles of learning that most of us are willing to accept, she said. "They include such axioms as 'experience is the best teacher,' 'we learn by doing,' and 'past experiences condition learning.' But we must keep in mind that first-hand experience may sometimes be an expensive teacher, and then vicarious experience, or learning through the experience of others, may be more desirable." Sister then pointed out that "learning by doing" includes not manual activity alone, but also such activity as perceiving, thinking, and imagining."

While realizing that there is no one best way of using audio-visual materials, Sister Mary Dunstan offered her listeners the following suggestions as help in the effective use of A-V teaching tools:

"1. The teacher herself must be prepared. Any successful teacher knows that a good lesson depends upon plans carefully worked out in advance. . .

"2. The purpose for using the A-V material must be clear. . . It should be clear to the pupils. . . what they are expected to learn from it. A good picture may contain more information than the teacher will want to discuss. . .

"3. The material must be within the understanding of the group using them. . .

"4. There should be appropriate pupil participation in the use of audio-visual aids. . . participation also includes mental sharing. The pupil who reacts mentally, who questions, evaluates, applies, and so on, is participating in the problem at hand. . .

"5. The teacher must have adequate audio-visual materials. It is important to the success of the program that teachers be reasonably sure of getting what they want when they need it. . .

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"6. Finally, ways for the continuous improvement of audio-visual programs should be considered. Continuous improvement should characterize any function of the school curriculum, and this is true about audio-visual instruction materials. . ."

The final panelist, Sister Mary Edith, centered her attention on organization for an audio-visual program in a school. She holds that while splitting the A-V dollar can cause the principal any number of headaches, "It is desirable and highly recommended that the entire teaching staff participate in the evaluations and decisions in purchasing needed equipment. Teachers are more likely to use what they themselves have chosen."

To fix one problem in the minds of her audience, Sister Mary Edith quoted the humorous story of the teacher who had to seek an electric outlet 100 feet down the hall, over the transom, and into a small closet adjacent to the principal's office. "The use of audio-visual materials should be made easy for the teacher," she maintained, "or she will find many theoretical excuses for not using them at all."

Then Sister Mary Edith elaborated on the backbone of the audio-visual program—the 4 R's—"Make sure that the Right materials and equipment get to the Right place at the Right time and are used in the Right way."

For the first, she recommended making an inventory and indicated the various desirable pieces of equipment. The second R she claimed to be the classroom, saying that "These materials should be available where they are needed . . . Teachers who refused to take children to the auditorium turn to visual aids enthusiastically when their own rooms are equipped for visual teaching . . . In the auditorium, the lesson ceases to be a lesson and becomes a show."

In explaining the Right time, Sister covered availability of film catalogs, someone charged with doing the ordering, use of trained student projectionists who will have equipment ready at a moment's notice, and finally, in a good-sized school, a full-time director of curriculum and teaching materials. On this point Sister said, "More often the principal may voluntarily undertake these duties, or they may be delegated to an

interested librarian or a conscientious school clerk. In either of these cases, the person chosen as coordinator of audio-visual materials ought to have enthusiasm for the job. His personality should be positive and helpful—the kind that invites others to call for assistance and advice in improving instruction."

In the balance of her talk, Sister Mary Edith went into detail on an accurate booking and assignment system. She called for doing this on a detailed, coordinated basis, also insisting that visual aids be classified properly, with good storage of materials so that cataloguing will mean something. She was explicit that "There must be storage racks for films, cases for slides, shelves for recordings, drawers for filmstrips, and files for pictures."

This final panelist closed her talk with a challenge: "We must build today to meet tomorrow's needs in the audio-visual field. Each room ought to be so equipped that pictures may be presented and sound used . . . The next few decades may prove that audio-visual instruction will be a panacea if these aids are used, not to substitute the teacher, but to supplement the teaching."

### Demonstrations of Teaching

The use of A. V. materials in teaching Religion was introduced by Sister Dolores Schorsch, O.S.B., Supervisor for the Benedictine Sisters, Chicago, Illinois, who spoke on the training of the catechist. A narration of a "Modern Guardian Angel" presented by the pupils of St. Lambert School, Skokie, Illinois (staffed by the Benedictine Sisters), followed this introduction. Sister Dolores' demonstration was a fine example of proper utilization of A-V materials. The enthusiasm of the participants in the demonstration was proof enough that the teacher had reached the hearts of the pupils and that the lessons learned would bear fruit in their every-day life.

Teaching music with audio-visual materials was ably demonstrated by Sister Brendan, S.P., of Our Lady of Mercy School, Chicago, Illinois. Sister Brendan, one of the editors of the *To God Through Music* series, used various devices such as soldier charts, seal charts, flannelgraphs and an original "Feed the Elephant"

*Some of Sister Johanilla's pupils from St. Benedict's School, Chicago, Illinois, participate in a demonstration lesson at CAVE's 9th convention. They learned about rockets as Sister conducted the lesson using the opaque projector (far left), the filmstrip projector (center front), and charts as audio-visual aids.*





Reelected at CAVE's 9th convention were Rt. Rev. Msgr. Leo J. McCormick, Ph.D. (left), president, and Rev. Michael F. Mullen, C.M., of St. John's University, Jamaica, N.Y., vice president.

game to capture the interest of her first graders. Attention was focussed on ear and eye training of short tonal patterns. Chairman for this demonstration was Sister Francis Joseph, S.P., Supervisor for the Sisters of Providence, St. Mary of the Woods, Terre Haute, Indiana.

#### Science in Intermediate Grades

Teaching science in the intermediate grades was demonstrated by Sister M. Johanilla, O.S.F., who chose the study of space as her topic. Children who participated in the demonstration were fifth graders from St. Benedict's School, Chicago, Illinois. The audience felt that they had gleaned much from the filmstrips, charts and excellent teaching techniques so ably demonstrated. They were pleased at the wealth of information the children had absorbed.

The tremendous growth of audio-visual library in Newark, New Jersey, is due in great part to the untiring zeal of the Reverend John A. McAdams, Audio-Visual Coordinator for the Archdiocese of Newark. Father showed a twenty-five minute film in color entitled *The Holy Sacrifice of the Mass*. This film was produced by Paul and Edward Hayes, priests of the Archdiocese, as an example of the creative work being

encouraged there. The rest of Father's time was spent in giving the history and operation of the Newark Archdiocesan Audio-Visual Library.

The fusing of aural and visual instruction was presented by Sister Theresa Brentano, O.S.B., of Mt. St. Scholastica College in Atchison, Kansas. Sister, a pioneer in the preparation of Catholic instructional materials, explained how Catholic educators through three summer tape institutes have collaborated to build a tape curriculum which now comprises some twelve hundred master tapes in the fields of reading, mathematics, science and the social sciences. Correlated with these tapes are worksheets. These devices aid, do not supplant the teacher, was Sister's concluding remark.

The importance as well as the advantage of audio-visual materials in teaching the social studies was ably demonstrated by Sister Angelica, S.C.C., of St. Martha School, Morton Grove, Illinois. This seventh grade presentation consisted of an introductory lesson on Africa. The use of map symbols was stressed. Other visual aids included maps, a globe, flat pictures, and chalk-board illustrations.

#### CAVE's Contributions

Since a number of those who attended the convention have evinced an interest in CAVE's work, as well as requesting membership in the organization, this article will close with a brief résumé of CAVE's contribution to Catholic education.

CAVE, which held its first formal meeting in 1952, owes its origin to Monsignor Thomas Quigley, formerly Superintendent of Schools for the Diocese of Pittsburgh, the late Michael V. Ference who was audio-visual coordinator under Monsignor Quigley and Mr. Wagner, publisher of *THE CATHOLIC EDUCATOR*. Since 1955, starting with its 4th convention, it has met annually in conjunction with the NCEA in order to encourage more educators to recognize its potential place in Catholic education. However, while these conventional meetings are an integral part of CAVE's program, its greatest contribution consists in evaluating films for Catholic School use in the field of religion. The organization has compiled a service guide listing over 1300 films, filmstrips, recordings and art reproduction in Religion. CAVE has also established criteria for judging A-V materials for Catholic use, a service maintained by its national Evaluation Committee. These evaluations are published monthly in *THE CATHOLIC EDUCATOR*, the official publication of the organization, as a continuing service to teachers.

In addition to this service CAVE also publishes a yearbook. At the present time Volume II is ready for distribution. These volumes contain all the evaluations which carry the CAVE seal of approval. Volume II also contains a fifty-page directory which gives a complete list of religion teaching aids.

In reporting to the CAVE board of directors at this convention, Father Michael F. Mullen, C.M., general chairman of the evaluating committees, reviewed the

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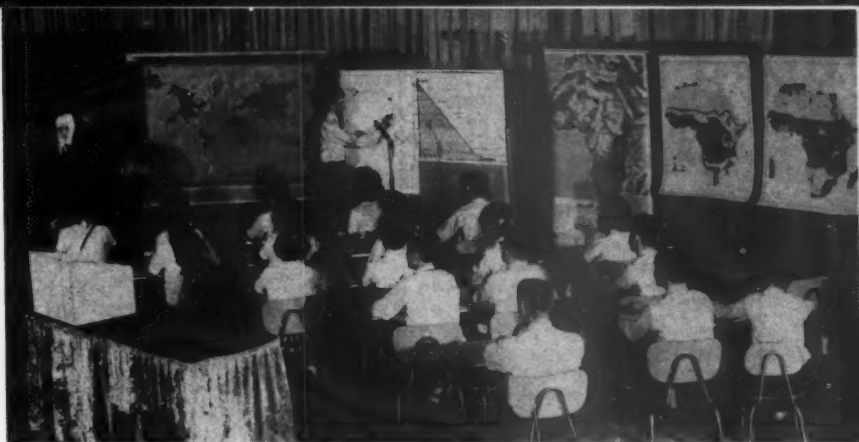
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Seventh grade pupils get an introduction to Africa in a demonstration lesson taught by Sister M. Angelica, S.C.C., of St. Martha School, Morton Grove, Illinois. Sister used as visual aids, maps, a globe, pictures, and chalkboard illustrations. The scene is at CAVE's 9th Convention.



work accomplished over the past three years. He appraised them of the work in progress on Volume III.

Membership in CAVE is open to any person or industry interested in audio-visual education. From the \$5.00 membership fee the following benefits are received: (1) an annual subscription to THE CATHOLIC EDUCATOR, which publishes monthly evaluations of current materials, a copy of the CAVE Year Book, and occasional Audio-Visual Newsletters which keep mem-

bers aware of new trends in Audio-Visual education.

Election of officers of the Catholic Audio-Visual Association took place at the 9th CAVE convention. The present officers are: President, Rt. Rev. Msgr. Leo J. McCormick, Ph.D., Baltimore, Maryland; Vice-President, Reverend Michael F. Mullen, C.M., Jamaica, N. Y.; Treasurer, Reverend Joseph A. Coyne, O.S.A., Tulsa, Oklahoma; and Secretary, Mother M. Benedict, R.S.H.M., Ph.D., Tarrytown, N. Y.

## News of School Supplies and Equipment

### Centripoise Design by Arlington Seating

Who but a schoolman views a chair from underneath? But then he must, knowing that he may judge of the lasting qualities from the design and construction.



Shown in the illustration is the underside of a new Studybilt chair with Centripoise Design introduced by Arlington Seating Co., Arlington Heights, Illinois.

What is seen are tubular members joined to a single, formed, heavyguage steel center plate below the seat. The result is pleasing visual effect of the chair proper, posture correlation, and seating comfort.

The new Studybilt line is offered in 12 different design models, each in stand-

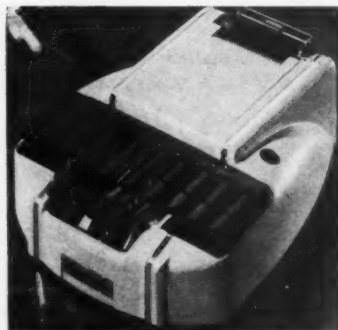
ard range of sizes. Not only chairs, but also lift lid and open book box desks, chair desks, study desks, tablet arm chairs, and upholstered chairs may be had.

For more information write Arlington Seating Co., Arlington Heights, Ill., asking for Bulletin 900. **SS&E 37**

### Machine Shorthand Primer

An elementary, 44-page text, the *Machine Shorthand Primer*, presents the basic elements of the stenograph-stenographic system. It is available from Stenographic Machines, Inc., 8040 N. Highway Ave., Skokie, Ill.

Designed for beginning students before they start operating the shorthand machine, most of the text consists of actual machine shorthand notes.



The primer should prove helpful to teachers and administrators interested in knowing something about the operation of the machine.

Also available from the company is a description of a free tape-recorded, home-study course for teacher training. **SS&E 38**

### New Purchasing Firm Formed

More than 1,000 institutions throughout the mid-West have been enjoying substantial saving in purchases made in the past three years through a firm pioneered by Philip J. Malloy, who now announces the formation of a new company, Institutional Purchasing, Inc., 950 Merchandise Mart, Chicago, Ill.

Among the broadened services offered by the new firm is the supplying of "a complete line" of food staples, grocery items, frozen fruits, vegetables, fish, meats, and poultry.

A marketing advisory service is provided to clients, who will find listed "everything from adding machines to X-ray film" in the IPI catalogue. **SS&E 39**

### Reader Reaction

(Continued from page 742)

5. There is a division of opinion about whether the reading should precede the viewing, or vice versa. In some cases, the picture has served to introduce the book to a child who might otherwise never have made its acquaintance. In other (Continued on next page)

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## Reader Reaction

(Continued from preceding page)

cases, the movie has been more appreciated after the reading. In either case, book and screen versions supplement each other for fuller appreciation.

6. Finally, no movie producer, nor book adapter, for that matter, be he named Disney or anything else, has any right to make substantial changes in a story. He must select, of course, because of the time element, and may be allowed minor changes, if necessary for screen presentation. However, to *steal* an author's title, characters, and creative ideas, then present us with a distorted or diluted version, that is "gypping" indeed. We want none of that!

So that brings us back to the conclusion of Dr. Morris' scholarly exposé. Personally, I must confess that my experiences in classroom and library go along with the children's views. Certainly, the classics have gained in popularity because of movies bearing the same title. Librarians are besieged for these books.

To conclude with a question, what can be done about the deplorable fact, the "gypping" of a well-known, well-loved title, characters, setting and ideas, to present us with a watered-down version of an original classic? Is it enough to bring the truth to light in classroom discussions, supplemented by careful, untiring, professional reading guidance? Would any good result from a well-prepared protest, such as Dr. Morris' article itself, being brought to the attention of Mr. Walt Disney and Company? Or shall we draw up a petition, "We want the real!" signed by thousands of discerning eleven-year-olds? What think you? **SISTER MARIE ANGELA, I.H.M.**

St. Matthew School Library, 5970 Audubon Ave., Detroit 24, Mich.

## Teacher to Teacher—In Brief

(Continued from page 771)

Katheryn Worth has given a deep appreciation of the household arts and the art of learning to live and love in her delightful little book *They Loved to Laugh*. No girl will ever forget Abbie Deal in *A Lantern in Her Hand* or the deep joy and beauty in *Let the Hurricane Roar*.

These are only a few of the books that are available for teaching some of the ideas that we are unable to transmit because of limited experience or because of the very intangible nature of the thoughts we

are trying to convey.

The home economics teacher must delve into every possible nook and corner of the educational field to provide opportunities for broadening her background as a teacher, so that she can more effectively direct her students. Literature and the other arts have resources that have never been tapped.

If the teacher is successful in developing the feminine characteristics so necessary for the Christian mother, she is truly forming the hand that rocks the cradle, which is after all, the hand that rules the world.

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